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Annual Bible Number

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NUMBER 4

APRIL, 1932

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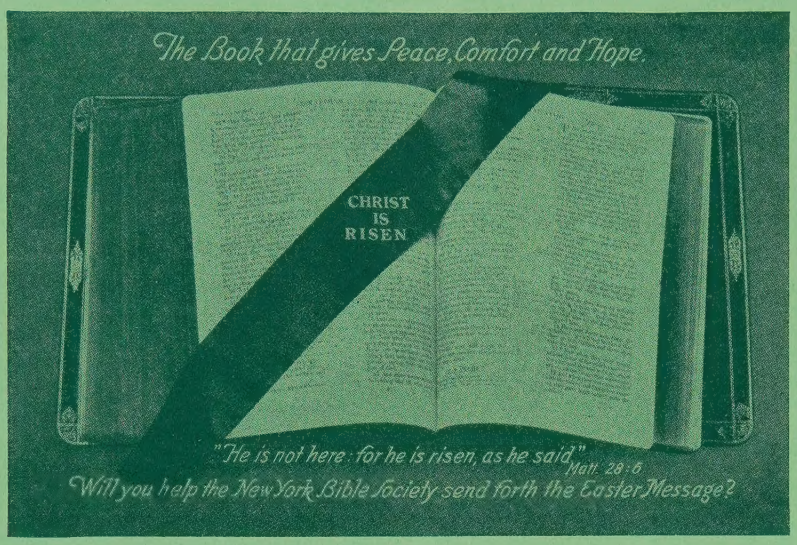
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Home Mission	July 5–12
Foreign Missionary	July 12–20
Religious Education	July 21–30
General Conference	July 30 to Aug. 15
Christian Endeavor	August 15–22

Full information may be obtained by writing A. G. Moody, secretary, East Northfield, Mass.

Current Thought

CHRISTIANITY has died many times, and risen again: for it has a God who knows the way out of the grave.—G. K. Chesterton.

A PREACHER has said that if we would only ring out more of the good news about Jesus Christ and less bad news about the church we would do better.

THE CROSS was no afterthought of God: it was his forethought. He never had any other plan save the plan of Calvary and the empty tomb. Before the world was in existence, before there was a man to be saved, the plan of the cross was worked out in detail, and the Son volunteered to die in the stead of man. The Word of God throws a flood of light upon the great personalities of time and eternity,—God, Satan, man: God as Father, Satan as enemy, man as the object of God's concern.—Russell Bradley Jones.

IT USED SOMETIMES to be asked: What has posterity done for me that I should do anything for posterity? The question was wrongly put. Posterity is only another name for mankind, and when we pose the question rightly there can be no dispute about the answer. If we put aside the part that belongs to nature or to God, we owe everything to mankind.

All that we are and all that we possess in civilization we owe to the everlasting aspiration and struggle of mankind before us, and to the slow accumulation of knowledge and art on the topmost level of which we now stand. Our immense debt to mankind in the past can only be repaid to mankind in the future. It is our privilege, if we do not regard it as our duty, to pass on in ever finer shapes the great traditions which have been handed down to us.—Havelock Ellis.

IT IS TIME to carry out more completely the Reformation era by an Information era. Two things will characterize it.

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This is an answer to the question: what is sane Sunday observance? The authors of this book, leaders in the Protestant churches and in the professional life of this country, view the problem from all angles and give a series of unbiased, deeply thoughtful opinions. $1.00

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Secondly, with this will be faith in-formed, that is, faith formed and growing within the heart. Such use of the Bible will be made that in multitudes will appear evidence of the Christ of God formed within.

The informed (intelligent) faith and the faith in-formed belong together. Let the church of Christ, in a great venture of faith informed in this double sense, cease trying to referee the game of civilization as the world now plays it, and undertake under its great commander's leadership to revolutionize the game itself! "O Lord, how long?" —Wilbert W. White.

It is said that the late Lord Morley's first question about a man was:

"Has he direction?"

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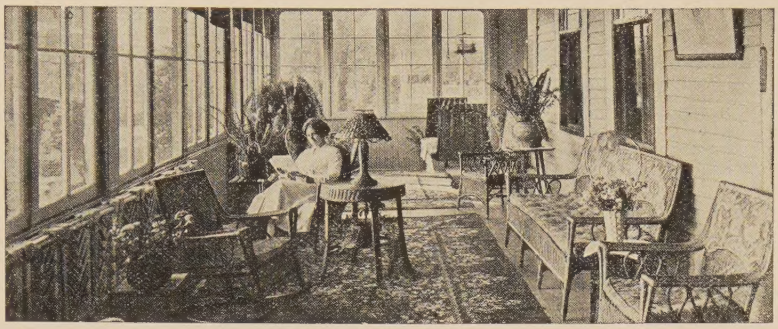

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An Editor's Call to the Church

WILLIAM T. ELLIS, Swarthmore, Pa.

The editor of a daily newspaper upon whom I was paying a social call had barely greeted me before he began to challenge the church in the present crisis. He is an old-school editor, blunt, forthright, a crusader with a strong sense of infallibility. His desk is a heaped-up clutteration that would make an orderly housewife or an efficiency expert despair. He works in his shirt-sleeves, and looks like a farmer,—is, indeed, a dirt farmer, out of office hours. This time he had scarcely a word to say about his wonderful crop of grapes. He wanted to know what the church is doing in this period of depression and emergency.

Pointing an indicting finger at me he demanded:

"Doesn't the church know that it is all up to her? She should be the rallying center of all real relief. She has the Word that will make things right. Every preacher in the land ought to be hot about his own business these days, which is preaching a gospel for the people. This thing that has happened is all within the church's province. It is her business to help people see straight and hold steady. And if she doesn't care for hurt human hearts now, she'll never get a chance to do so later!"

I steered my friend on to the subject of the plight of the press in these times. In a few minutes, though, he was off again on his "concern."

"Every church ought to be a relief center. The churches are closest to the people, and know their real needs. The genius of religion is brotherliness and helpfulness. People instinctively turn to the church when in trouble. This is your chance! This is your chance! Look out that you don't miss it!"

We were interrupted by the arrival of other newspaper workers. After introductions and general talk I arose to take my leave. The old editor followed me to the door. He laid his hand upon my arm, and looking into my face with eager, earnest eyes he insisted:

"Don't forget! Tell the churches that this is their hour! Every church should rally to the job. The most important aspect of this depression is the need that people should get back to God and to all the essentials of real religion. Nobody but the church can make plain the will of God to the people, who need comfort and guidance and inspiration. Mark what I say: this is the church's chance! You tell them so!"

So I have done as directed.

What Modern Preaching Needs

REV. JOHN MCDOWELL, D.D., New York

I fear that the teaching and preaching function of the church has been more or less minimized in the last two decades, and as a result we have reaped a type of Christianity that is more hysterical than historical; based more on feeling than on facts; more on technique than on truth; more on programs than on principles. Certainly the time has come when the Christian church must return to its preaching and teaching function if we are to have a Christianity that is not afraid to reason or ashamed to believe.

In the 12 years that I have been serving the cause of national missions I have heard three definite criticisms of modern preaching. They are as follows:

Modern preaching lacks creative thinking. Too frequently preachers are echoes rather than voices; reporters rather than apostles; men whose messages are more largely the product of the last book or article they read than their own creative thought.

Modern preaching lacks commanding authority. Too often preachers speak in the name of their own views rather than in the name of a commanding objective authority which registers in a vital and real experience.

Modern preaching lacks a contagious passion. Much of the preaching of our day leaves the congregation absolutely cold. It lacks that fire which led the apostle Paul to say out of a burning heart, "Woe is me if I preach not the gospel!" and the hearers to exclaim, "What must I do to be saved?"

It is my own conviction that if the church is to win out in these days of crying need and unparalleled opportunity she must have a ministry which is the product of creative thinking, commanding authority, and contagious passion,—a gospel of good news, rather than a gospel of good advice!

You are called to do all you can, be it more or less. And the more we do we feel how little it is.—John Wesley.

Rochester, N. Y.

Please accept my congratulations in the great improvement you have made in the RECORD, and God bless you in your work and give you the desire of your heart!

(Signed) Milton S. Rees.

In the

May RECORD

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A. J. Billings

Pentecost: Commemoration or Recovery?
Paul Scherer

The Inchcape Rock: A Study in Retribution
Ward Adair

Christ and Impossible People
Howard Morgan

The Land of Thy Sojourn
Boynton Merrill

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

Studies in the Epistle to the Hebrews

(*Concluded*)

REV. J. EAST HARRISON, D.D.

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The Right

Cowardice asks: "Is it safe?"
Experience asks: "Is it polite?"
Vanity asks: "Is it popular?"
But Conscience asks: "Is it right?"

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

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Volume 51 Number 4

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"Let us walk in the Light"

"As one lamp lights another nor grows less
So nobleness enkindleth nobleness"

—*James Russell Lowell*

NORTHFIELD'S lamp lit by D. L. Moody more than half a century ago continues to glow with ever increasing brightness. And the lamps kindled at the master flame have passed on the spark again and again forming a pattern of widespread radiance with its center at Northfield.

Through the ups and downs of the economic chart the progress of The Northfield Schools has been steadily forward. The demand for its product—a combination of Christian character, intelligence and good health—always exceeds the supply. Today we are grateful to the many loyal friends who are helping to maintain steady progress in spite of rough places in the path. To insure the continuation of this progress $40,000 must be secured before June 30th. Will you help to keep the lamp bright?

The Northfield Schools

Northfield Seminary *Mt. Hermon School*

East Northfield, Mass.

Record of Christian Work

Volume 51 April, 1932 Number 4

✠ The 11th Convention of the World's Sunday School Association, which will be held in Rio de Janeiro, Brazil, July 25–31, is the first gathering of Christians from all parts of the world to be held in South America. At least fifty nations will be represented.

✠ The D. M. Stearns Missionary Fund, continuing the work of the late Dr. Stearns of Philadelphia in remitting funds without reduction to reliable missionaries in any field, at home or abroad, reports a total income for 1931 of $80,465.80: which does not include more than $27,000 handled by the secretary, who acts as treasurer of the Unevangelized Tribes Mission. Hundreds of individuals and institutions in all the continents received donations in sums as high as $5135 in one case, though mostly small sums.

✠ The Breman missionary family "News Letter" from Borneo says they have had to set aside their gospel car. "Although not a law, yet authority here would have us pay taxes 165 guilders per year. We miss our car in the work. We wait patiently while God answers your and our prayer about this. Already we pay *heavy* taxes for the grounds, our little home, and few furnishings. This money could be so well used in mission work. Please pray that the Lord will work a change in this matter!"

✠ "The Stir in the Mohammedan World" is the title of an article in "Das Evangelische Deutschland." The writer, Herr Otto Eberhard, describes at length the Moslem conference which met recently in Jerusalem.

Two points seem to him of special interest. For the first time in 760 years a member of the Shi'ite sect was invited to lead the prayers at the Friday public worship in the great mosque. He was the only representative of that sect who attended the conference. It was decided also to extend to the whole Islamic world the Associations of Moslem Young Men, which have been formed on the model of the Y.M.C.A.

✠ The 11th quadrennial convention of the Student Volunteer movement, which met at Buffalo at the beginning of the year, enrolled 2354 delegates from over 400 colleges, universities and professional schools of the United States and Canada. The theme of the convention was "The Living Christ in the World Today."

Observers felt that the wildness and arrogance of the students manifested at Des Moines in 1919 and at Indianapolis in 1923, and the low idealism at Detroit in 1927, have largely faded away. There was a more friendly discussion of spiritual things, and a willingness to hear facts. The tide seems to have turned toward practical idealism.

Dr. Mott, Dr. Speer and other trusted leaders gave constructive messages that met the need.

✠ Three Young People's Tours of Goodwill will be held in connection with the World's Sunday School Convention at Rio de Janeiro, July 25 to 31. They are open to all young people 16 to 25, and leaders of young people's work. They are under the auspices of an interdenominational committee.

On each of these tours important places will be visited, and most valuable contacts will be made with religious and civic leaders, and with young people and their leaders, thus assuring a greater spirit of friendship and good will between the youth of North America and South America as well as the youth of other countries.

An attractive circular has been prepared giving full information regarding expenses and a complete itinerary of these tours, which can be secured from the registrar and business manager, Mr. Owen V. Davis, 156 Fifth Avenue, New York, N. Y.

✠ A Protestant Foundation is a new development in lay Protestant circles in New York City. It has been created within the Federation of Protestant Welfare Agencies so that bequests and gifts may be administered on behalf of Protestants with the same efficiency and coördination that this service is now performed by the Federation for the Support of Jewish Philanthropic Societies and the Associated Catholic Charities.

The formation of the Foundation grew out of the bequest of the late Herbert M. Baldwin of his entire estate, valued at his death at one million dollars, the income to be divided among the Protestant welfare agencies.

It is an open secret that the establishment of this Foundation is of great interest to many Protestants who are interested in achieving greater unity of action for the Protestant group in the field of charity. One of the results of the present economic crisis has been to emphasize this need.

The Federation of Protestant Welfare Agencies is an organization comprised of some of the most important Protestant welfare agencies in New York and its vicinity. These organizations are federated for their mutual welfare and for greater coöperative interaction in caring for the needs of children, old people and those who are handicapped.

✠ The Supreme Council of the Masons with headquarters at 1735 Sixteenth Street, N.W., Washington, D. C., has issued the following statement.

"The Supreme Council favors:

"1. A Federal Department of Education with a secretary in the President's Cabinet, and federal aid for public school purposes, under the absolute control of the states;

"2. A national university at Washington, supported by the government;

"3. The compulsory use of English as the language of instruction in grammar grades;

"4. Adequate provision for the education of the alien populations, not only in cultural and vocational subjects, but especially in the principles of American

institutions and popular sovereignty;

"5. The entire separation of church and state, and opposition to every attempt to appropriate public moneys, directly or indirectly, for the support of sectarian institutions;

"6. The American public school, nonpartizan, non-sectarian, efficient, democratic, for all the children of all the people; equal educational opportunities for all;

"7. The inculcation of patriotism, love of the flag, respect for law and order, and undying loyalty to constitutional government."

✠ The Telugu Village Mission of India, of which Charles H. Billington is field superintendent, presents a favorable report for 1931. Otherwise known as the Makhtal Taluk, it has shown steady advance in most villages during the year. 120 converts were baptized, and 890 gave in their names as inquirers. 339 inquirers definitely made confession of Christ as their Saviour, and await baptism. The church increased by 458 during the year.

There are now 1193 baptized converts in this field. These with the 339 mentioned above make a total of 1532 adults. Over 500 inquirers are under instruction but have not yet made confession of Christ as their Saviour.

The total congregation numbers 2083, exclusive of children. There are 12 little schools, but these are poorly attended, there being only 141 children on the rolls. Yet there is an increase of 66 children attending over the past year. 135 villages are now being worked with the gospel message, an increase of 65 over last year. 773 Scriptures have been sold, which include Bibles, New Testaments and complete Gospels. 413 portions were given away.

Some hundreds of patients received treatment at the dispensary during the year, and to every one the message of salvation was presented.

✠ Mr. William M. Danner, who this year completes 20 years as general secretary of the American Mission to Lepers, gives eleven reasons why he considers the present world situation with regard to leprosy more hopeful than ever before:

More lepers are seeking help whilst in the early stages of their disease;

More are under treatment than ever before, not only in mission hospitals but in government and municipal institutions, and at out-patient clinics and automobile dispensaries;

More patients have been dismissed as symptom-free, a fact which is putting hope into the hearts of all lepers;

There are more Christian lepers;

Increased interdenominational cooperation in the leper ministry is exemplified by Women's Missionary Federations, Sunday schools, and other associations, as well as by the way in which each denomination is blending its efforts with the Mission to Lepers in the common task of cleansing the lepers;

Anti-leprosy organizations are being established in many countries;

Better governmental coöperation is seen throughout the world;

More scientists are working on the curative treatment of lepers;

A more intelligent attitude toward leprosy is shown by the general public;

Education regarding the leprosy problem is being spread by press and pulpit;

More volunteer workers are devoting their efforts to campaigns against leprosy.

✠ The New York Bible Society distributed 923,502 volumes of the Bible and its parts in 75 languages within the last year, and expended $117,945.06 for Bible work. Its first Annual Report covering twelve months, 1809–1810, shows a distribution of 932 Bibles and an appropriation of $4844.00 for like work. It has been estimated that during the Society's 122 years of existence a total of 17,384,889 volumes of the Scriptures have been distributed in the great and growing city and harbor of New York.

The books are given away free by its agents, or colporters, to immigrants, seamen, sick in hospitals, blind, prisoners, and to the needy "strangers within the gates." Four more languages were added during the past year to the 71 regularly circulated.

All of this distribution is without note or comment, and without regard to race, class or creed. Forty-eight hospitals were regularly visited by two full-time women workers, zealously reporting their ever increasing harvest of testimonials from those benefited by reading the Scriptures given them when ill. A special blind-worker visits the blind in homes and institutions, supplying the raised type Scriptures and giving instruction in their use. Last year the Society placed 6512 Bibles in the city's hotel transient guest rooms, having placed as many as 150,000 Bibles in New York City hotels since that branch of the work began.

Pastors, chaplains, church workers and missionaries are generously provided with the Scriptures by the New York Bible Society, so that many are reached through the medium of personal ministry.

New York Summer School of Theology

A new movement called the New York Summer School of Theology will open its first season Monday June 27. The school will be held in the great building of Calvary Baptist Church, 123 W. 57th Street, New York.

On the faculty will be such stalwarts as Dr. A. T. Robertson of Louisville, Dr. Allan A. MacRae of Philadelphia, Dr. R. B. Kuiper of Grand Rapids, Canon Dyson Hague of Canada, and other scholars of strength and ability.

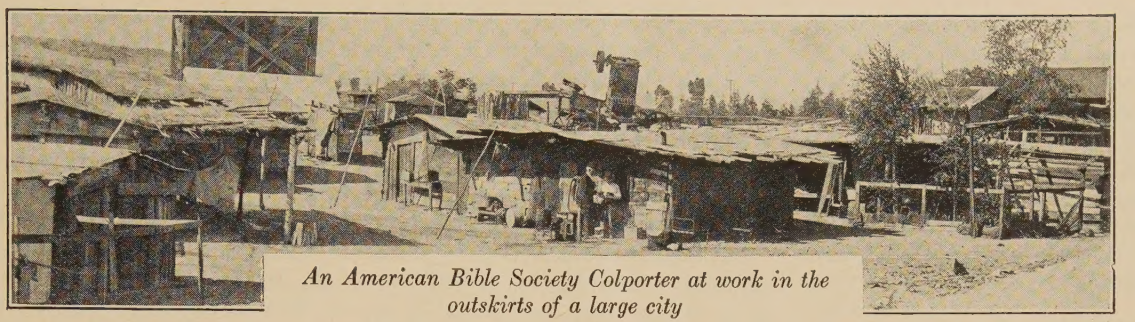
A unique feature of the plan will be the presentation of evangelism along with the study of theology. An evangelist will each week teach evangelistic methods and in public evening services conduct meetings of an evangelistic nature. Dr. Harry Ironside, pastor of the Moody Church, Chicago, will be present one week as the pastor evangelist. This man preaches to 4000 people in his Sunday evening service, and is having steady accessions to membership.

The dates will be June 27 to July 15, with sessions Monday to Friday each week. The entire cost of tuition is to be three dollars, the registration fee. Low-rate rooms can be arranged in hotels and residence clubs nearby.

The emphases of the school are to be threefold: scholarship, orthodoxy, practical spirituality.

Rev. Will H. Houghton, pastor of Calvary Baptist Church, 123 W. 57th Street, New York City, is chairman of

EVANGELICAL SCHOOL OF THEOLOGY



An American Bible Society Colporter at work in the outskirts of a large city

the committee conducting this project, and he will be glad to mail a folder to anyone interested.

A Religious Olympiad at Los Angeles

Los Angeles is preparing to welcome a million visitors during 1932 from every part of the world. The attraction which will make the city the world's Mecca will be the Olympic games, in which hundreds of the world's leading athletes and sportsmen will be entered.

In keeping with an international event of such magnitude the 350 Protestant churches have planned an Olympiad of Religion which will be carried on under the auspices of the evangelistic committee of the Church Federation of Los Angeles. The movement will be under direction of a committee of ministers headed by Dr. Stewart MacLennan, pastor of the First Presbyterian Church of Hollywood.

The forward-looking phase of the movement includes an effort to persuade the more than 100,000 residents of the city who were formerly enrolled with churches of Eastern states, but who have failed to identify themselves with any church on the Pacific coast, to renew their church relations. During the month of March an aggressive evangelistic attempt was made to secure 10,000 new converts for reception at Easter.

The initial step in the Olympiad of Religion was the fostering of Baptist Day, January 10, by the 62 Baptist churches of the city. The second step was a great campaign of evangelism conducted by the Methodist forces, with Gypsy Smith preaching during the month of February. Plans are being formulated thoroughly to evangelize the city during July and August through a special campaign headed by William A. Sunday. Mr. Sunday conducted a campaign in Los Angeles about thirteen years ago, and he is regarded by many religious leaders of the city as the only figure in the evangelistic field of reputation and caliber sufficiently large to impress the visitors from the many foreign nations who will be there to attend the Olympic games.

Charity Postage Stamps

The government of Nederlandsch Indie (Dutch East Indies) adopts the plan of selling "Charity stamps," that is, certain stamps at more than their postal value, the extra sum being handed over to some worthy philanthropic institution. This year the White Cross Colony is the beneficiary.

There are four charity stamps. One of postal value 15 cents is sold for 20 cents, of which five cents, equal to one penny English or two cents American, is for the Colony. Others of postal value 12½, 5 and two cents are sold for 15, 7½ and three cents, respectively.

The Witte-Kruis Kolonie for poor natives was founded by Dr. and Mrs. A. J. van Emmerik in 1902. Mrs. van Emmerik carries on the work since the death of her husband in 1924.

An illustrated album depicts many activities in the colony. The chief purpose is to spread the gospel, but there is also education, medical work, lace-making, weaving, making of mats by blind, lame, deaf and dumb out of the outside of cocoanut shells, vanilla bean and rice industry, etc.

The native helpers are nearly all children who have grown up in the colony, and are converted to Christ.

"Until 1930 our native evangelist for the surrounding villages was kept by the Australian Missionary Birthday Band. This year I have not received the ordinary draft. One pound a month would keep him and his family."

Mrs. van Emmerik sends many thanks and "God bless you!" for receiving a gift copy of the RECORD month by month.

Y.M.C.A. Changes of Personnel

Last August the Y.M.C.A. National Council of the United States requested the International Committee to resume financial and administrative responsibility for its foreign or missionary program of coöperation with more than 30 brother movements in as many lands, the purpose being to reënforce the democratic strength of the National Council with the leadership and support of such a lay body as the International Committee could enlist among other laymen having national and international affiliations and experience. The executive board of Canada concurring, the transfer took place last January.

Dr. John R. Mott, unable to resume the large accession of executive duties which the change brought to the general secretaryship of the International Committee, asked to be relieved of the office and to nominate his successor. He presented Francis S. Harmon, former Mississippi newspaper man and lawyer, whose election unanimously followed.

Coincident was the selection of Wilfred W. Fry of Philadelphia as chairman of the International Committee to succeed James M. Speers of New York, who has served in that capacity for the last ten years.

Mr. Harmon, who takes up the post vacated by Dr. Mott, is already in New York and has begun his duties. He is 37 years old, and has been active in Association affairs since his high school

days. Born in Paulding, Mississippi, he is the son of a Methodist minister.

It is noted that he is only the third general secretary, the first being Richard C. Morse, who began his service in 1869 and continued until 1915, when Dr. Mott assumed that office.

Dr. Mott has been elected to membership on the International Committee, and continues as president of the World's Alliance of Y.M.C.A. His responsibilities continue as chairman of the International Missionary Council.

The International Committee adopted a budget for 1932–'33–'34 totalling for the three-year period the sum of $3,000,000, thus arresting the reduction trend of the most recent years and stabilizing the program around the world.

A recent survey of the international work of the Y presents this general validation:

"The declared aim of the Associations in North America in launching the foreign work was to assist in founding 'self-supporting, self-directing and self-propagating national movements.' This aim, which has been pursued with fidelity, is as valid today as when the work was started. An evaluation of the work itself is rendered difficult because the Associations in the various countries present many contrasts in respect to form and content of program, financial strength, indigenous development, and quality of leadership. But on the whole it is fair to say that the work being carried on abroad with the aid of the North American Associations has a marked degree of vitality, shows a large measure of resourcefulness, has courageous and sacrificial leadership, has a recognized genius for discovering social needs and mobilizing resources for meeting them, has a superior strategy in dealing with the interracial, international and interreligious problems, and is at its best in line with the major world trends of the present day. The enterprise as a whole is well worth the support of the Associations' constituency in North America."

Strange Things Still Happen!

L. T. Newland, Korea

Most of us have an urge towards the strange and the unusual, and this inclination follows us over into spiritual matters. We all of us have a fellow feeling for those men who came to Christ and asked him for a sign. The same demand would be made of him today, and most of us would be standing around to see what came of the request, even if we didn't make it ourselves.

But there is no reason why we should ask for any further proofs of God's love or his power: they are around us on every side. Wherever we turn our eyes we see his handiwork, and one saved soul is an unanswerable proof that Christ alone has power to change the human heart. Our own spiritual experiences are proof positive that Jesus loves men and that God has a plan for each heart.

But God remembers our frame, and he knows that we are dust, and so occasionally he makes bare his mighty arm and shows by visible signs that he rules on earth as well as in heaven. The following instance is vouched for by a helper in whom I have all confidence, and who was in the locality when the event took place.

Four years ago I sent Mr. Pak into the village of Yong Kong Li to begin work. The response was immediate and satisfactory, which meant that opposition also flamed up and gathered force as the new group prospered.

In one family the son and daughter-in-law believed, and the mother became an occasional attendant at church. Several of the smaller children came out to Sunday school, and the whole family except the father were soon avowed Christians. The old father, however, was bitter in his opposition, and as he saw his family leaving the old religion he became a vindictive and blasphemous opponent of all things religious.

He had a flair for saying the meanest and most derogatory things imaginable about the Christians and their faith. It was quite a show for the riff-raff of the village to gather round and listen to his tirades, and they grew more blasphemous and filthy as his hatred deepened.

One day a heavy thunder-storm formed, and the lightning was unusually sharp. The family had all gathered on the porch, and with fear were watching the vivid flashes of flame. The old man saw his chance, and after a more than usually vile attack on Christianity and Christ he turned to the family and the gathered crowd and said:

"I'm not afraid of your God! He hasn't any power. I'll walk out in the yard and dare him to strike me with the lightning. I've said he didn't amount to anything, and now I'll prove it to you."

With these words he walked out into the yard and the storm.

He went about ten steps and turned a sneering, triumphant face back towards the crowd, when the heavens were split from horizon to horizon. There was a blinding flash and a deafening crash. For a moment all were blinded, and then the crowd turned as one man and looked with horror on a strangely relaxed and twisted form that lay face down in the mud. They picked up his body and turned it over, and then almost shrieked in their amazement. The blow had fallen on the back, and then by some strange trick had burst out of the body through the mouth.

I do not attempt to explain the event, but I have no reason to doubt the truth of the story. The Christians say it was a direct judgment from God, and I know of no better explanation to make.—"Korea Mission Field."

A Leaflet in the Street

Old Muthian, the former catechist in the hospital, told me recently of his conversion to Christ.

He found a little leaflet in the street once when he was a small boy. It contained nothing but the Lord's Prayer. He didn't know what God it could be who was addressed as "Our Father," but he liked the prayer, and proceeded to learn it. He used it every night and morning for a long time.

One Sunday morning as he was passing a church and heard singing he stopped and stood in the doorway, gazing curiously at the preacher and the people as these boys do, wondering what it was all about, until he heard the whole congregation join in the familiar prayer he had been using. So he sat down and waited until the service was over, and then asked some of the people about this God so strangely worshiped with song and prayer and sermon, and with no idol at all.

"At last I have found him!" said the half-naked little Hindu boy.

Soon after he was studying in the Pasumalai school, and later as a catechist served his Master for 47 years, the last 17 years in our hospital, leading many of the patients to Christ. So I wonder, as I watch the rather disorderly Hindu boys in the doorway at church, which of them will some day be teaching, comforting and praying for patients in the hospital!—Harriet W. Wilder, India.

Just One Pitiful Example!

Mrs. Emmons White of the American Board writes from Aruppukottai, India:

"I want to say a word about the Indian workers. When I think of their condition I can hardly keep back the tears. The past two years the Indian workers have often gone without their December salary because there was no money with which to pay it. Since the cuts it has been much worse. In several pastorates the workers have received neither November nor December salary. Most of the wives have had their small salary stopped, and yet we know that it is economically impossible for them to live on the combined wages of husband and wife.

"Sunday afternoon a man who has worked for 19 years in our mission came to see me. I cannot get the sight of his face out of my mind. His wife has received no salary since August. He has foregone both his November and December salary. Now in the light of the further cut his work is to be stopped! This time of year it is impossible for him to get government work.

"On Saturday another worker came for advice. He has five dependent children, and is far, far in debt. His wife is to receive no salary from January 1931,—not one month only,—she is to forfeit twelve months' salary! And yet you suggest that the agents do more in the matter of giving! Give till it hurts? You surely cannot give more than everything, can you? Even in the past, with the wife receiving salary, we have had to help the family to make both ends meet. And last Wednesday I sat in the Local Council meeting and saw the patient, resigned face of another catechist as the Council voted to stop the pay of his wife, which in his case is nearly half the family income. The pay of the wife has been stopped in nearly every one of our pastorates.

"It seems to me that it cannot be the will of God to ask these people to give more than they have been giving. There is not much spiritual value in an empty stomach. If these catechists had been living even in semicomfort for the past years we might think that a year of starvation might be good for their souls. As it is, they have been so near the border line of starvation that to ask them to give up any more than they have already given up is too much like trying to run a sweat shop.

"One of the pastors came to me two weeks ago. His little son was ill. He said, 'I cannot take him to the hospital, even though it means that we shall lose him if we do not go. I am still in debt for the time we took him to the hospital last year.' That pastor has been without one or more months' salaries for the past two years. He did not complain about his lot. Can we ask him to do more than sacrifice his son? Even God did not do more than that!

"I realize that this letter is not abounding in Christian cheer. I do not mean to add to your burdens, but I think that perhaps the people at home should realize some of the real suffering that is going on out here."

I would be quiet, Lord,
Nor tease nor fret:
Not one small need of mine
Wilt thou forget!

Invocation

O thou who makest the outgoing morning and incoming evening to rejoice, thy mercies are new every morning and at nightfall thy love doth surround us as shadows put the world to sleep! Be with us another day, illumine our minds, quicken our spirits, make strong our hearts to do thy will, and hear us as we join our hearts and voices together, saying, Our Father which art in heaven . . . !—George Stewart.

"There Are Many Like Me in India!"

E. E. Bate

It was nine o'clock of a summer's morning in a northern city, and a lady was carrying out her day's program of visiting Hindu zenanas, the homes of the caste people. She threaded her way in and out of the well-known narrow noisome lanes between high brick houses, which cast a welcome shade.

She was warmly greeted by her expectant pupils. In some houses she found that the husband was at home, as it was a festival day and his office was closed. If he demanded extra attention from the womenfolk or had ordered a special dish that took a long time to prepare, the lessons had to be curtailed or even cancelled for the day; and then there was a longer time to spend at the next house on her list. In other cases the husband sat on in the men's sitting-room, and listened quietly to his wife's reading and to the Bible lessons and hymns following.

In one of the houses she entered was a favorite pupil, young, pretty, and intelligent. The girl and her husband lived in their own apartments and had a separate courtyard in a large house, for he had some time ago left his ancestral homestead in a distant village to come to the city so as to study for his M.A. During vacations he would sometimes sit in his little room listening to the Bible lesson. When once or twice he sat silently out in the courtyard, the girl spoke only in whispers, since ancient custom decrees that before others in her husband's presence a young wife's voice must not be heard.

On this particular morning he came forward during the Bible reading and stood barefooted beside his wife. If he had sat down by her before others etiquette would have made her rise up quickly and go away. He began asking questions about the lesson, and grew more and more earnest when speaking of the Book, and then of his college friends. Finding that the conversation was a long one, the girl presently slipped away to prepare the spices and vegetables for her lord's curry.

Then he began to speak in English, spoke it with surprising ease and free-

dom, especially as he knew that he was beyond the understanding of anyone in the house. He told how it was a custom, voluntarily imposed, in the Mission College he attended to assemble before classes opened and read a portion of Scripture, which the headmaster explained. Many students, he said, read the New Testament regularly in their homes, secretly at first where the womenfolk were rigid idolators; for even though they could not themselves read the title of a single book they would, if suspicious, get someone else to find out the contents, and thereafter make home life far from comfortable for the young man. Lady missionaries visited the homes of some of the students, and the attitude of the womenfolk in those homes was at least lenient, often favorable. Many of the three hundred students in the College, he said, were trying to copy Jesus, though outwardly still Hindus and Mohammedans. . . .

Then he trailed off and stopped, waiting apparently for a lead to say what was on his heart.

The lady said quietly: "And what think you of Christ?"

There was a pause before he answered thoughtfully:

"I believe that he is truth, the one for whom we long, who shall bring us directly to God, without transmigration. I read that the veil of the Temple was rent from top to bottom by God's hand that I might enter. My need is the man Christ Jesus. When will he come and lead me straight into that Holy of Holies! . . .

"Miss Sahib jee, there are many like me in this city! The people have for ages been subject to the priests, and bow to images of men who did not rise again. But despite the surrounding political agitation nothing can satisfy us but the man himself, our pattern and leader. We often talk about him, and we realize that the teaching of Jesus has for years been steadily undermining Hinduism. The structure of our country's ancient religion is disintegrating, and I believe that some day—maybe not in our time, but surely in the next generation,—Hinduism will fall, will break into fragments. . . . Then he, our Lord, will triumph, and the world shall see his salvation, and shall adore him alone. . . .

"But oh," he exclaimed earnestly, "I want HIM, just himself, want to live near him, to follow closely!"

Gently was he led that day to a realization of the actual nearness and encompassing love of his Lord, the way, who has opened the kingdom of heaven to all believers.

. . . . .

Could we call this man a Hindu? And what of those like-hearted ones whom Dr. Stanley Jones has met? It would be presumption to say that they are not Christians merely because they are not members of an organized church on earth, these many, many souls in India. To cross the Rubicon, to break their caste, to be hated by their loved ones, and perhaps poisoned by those dear hands,—this is the price required, and is an extremity impossible for us Westerns to appreciate. So it is well that we must leave judgment to One who is wisdom and love.—"Life and Work."

Of Biblical Interest

The Comfort of the Scriptures
Romans 15. 4

PASTOR W. MALLIS, South Sea Evangelical Mission

It is good to know that the author behind the authors of our wonderful Bible watched, guided, and effected its construction with the purpose full in view of instructing for all time the developed church of Christ.

These things were written for our learning. The word "learning" refers to information gathered as a result of observation and study. Bishop Moule points out that the word "patient" used in this passage is rarely or never passive in the New Testament usage, and therefore may be translated "suffer and is strong," or "suffers and goes forward." Through the careful and prayerful study of the Scriptures these three blessings at last come to us:

Patience, the power to suffer and go forward;

Comfort, which builds up, stirs up, cheers up;

Hope, literally, "the hope." The return of our Lord. The promises of Scripture center on this great event.

Casting Out Devils

PROF. C. HAROLD DODD, England

The Gospels record incidents in which Jesus "casts out devils." The typical modern "Life of Jesus" assures us, with a tolerant side-glance at the simple, superstitious Galilean peasants who could believe such things, that he really did treat with great success cases of "dissociated personality" such as the psycho-analyst meets every day. Well, very likely he did, and if so it is no doubt interesting, but not of epoch-making importance. But observe, the Gospels do not tell us so: it is an inference! What they tell us is that the powers of evil hailed him with terror as the Holy One of God, and fled from him down a steep place into the sea; and that observers cried:

"What is this? A new teaching with authority! He commands the unclean spirits and they come out!"

In fact they tell the same story as Paul told, that he triumphed over principalities and powers; the same story as John told, that the prince of this world was judged. And if this was not what Jesus meant we have no means of knowing what it was. His recorded comment upon such incidents is:

"If I *by the finger of God* cast out devils, then the kingdom of God is come upon you!"

It points to the fulfilment of such prophecies as Isaiah 49. 24, 25.

A Biblical Find

The discovery in a Christian church or monastery in Egypt of a group of new Greek Biblical papyri has been announced in London by Sir Frederic Kenyon, who describes the collection as "the most remarkable addition to the textual material of the Greek Bible that has been made for many a long day."

The papyri, which have been acquired

by the well-known collector, Mr. A. Chester Beatty, are codices representing 19 books of the Bible ranging from Genesis to Revelation. In all there are 190 leaves, and among them are the earliest manuscripts of the Greek Bible yet found. The oldest has been confidently assigned to the 3rd century, and not a late period in it.

Hitherto it has been believed that before the 4th century the four Gospels were unknown as a single volume, but, says Sir Frederic Kenyon, "here is a papyrus codex written in a hand which in my opinion, and in that of other competent papyrologists, cannot be later than the 3rd century and may even be earlier than that, and it contained when complete not only all four Gospels, but the Acts as well."

Unfortunately, the pages are incomplete. A third of each page has disappeared at the bottom, and an uncertain amount from each side. And there is a considerable breach of continuity in the documents.

Sir Frederic Kenyon regards the new manuscript as deserving the careful attention of all students of Bible text, a view of its importance which is shared by Dr. Mingana, the keeper of manuscripts in the Rylands Library, and by Mr. H. Idris Bell, keeper of manuscripts in the British Museum.

Dr. Mingana regards the presence of the Book of Enoch in the newly discovered codex as evidence that that book, which is now classed as apocryphal, was canonical in the 3rd century.

Mr. Idris Bell confirms Sir Frederic Kenyon's dating of the various hands, and believes that the discovery in Egypt will necessitate a readjustment of dates for the spreading of Christianity southwards.

The manuscripts are being edited by Sir Frederic Kenyon, and further details of what seems a discovery of the first importance will be eagerly awaited.—"Christian World," London.

Surprising Results in Teaching to Read God's Word

W. Cameron Townsend

"This is the power of God!" said the governor after he and a number of other government officials had listened to the examinations which closed our 18-days' reading campaign in Patzicia. He marveled at seeing Indian men, women and children who had known little or nothing of the alphabet at the beginning of the campaign, reading from their Cakchiquel primers, and some from the Cakchiquel New Testament.

A homesteader's family on the sparsely settled plains of eastern Colorado. They can be reached with Bibles and gospel literature

After seeing the results of several such campaigns in different Indian towns we are amazed. God hath wrought wonders, whereof we are glad!

One young woman who didn't know one letter from another, learned to read the Cakchiquel Testament in eight and a half days.

In the town of Itzapa a certain boy was not invited to study because he was too deaf to hear less than a shout, and was almost dumb. However, the boy was curious, and attended all the classes, paying close attention. Soon his father noticed that he was hearing things said in an ordinary tone of voice. Effort was then made to teach him, and with most gratifying results, for at the end of the two-weeks' campaign he was able to read half the primer, though in a whisper. We can attribute these things to nothing else than the marvelous power of God.

One woman in another town studied a week without mastering the first page of the primer. She wanted to give up. In fact, she seemed to regret that we had come to awaken in her the hopeless ambition to learn to see what the printed page says. Time and again we would stop our fruitless efforts and pray to God for help. Finally she failed to appear for her class. We went to the kitchen to call her, but she said she was too busy to come. We then offered to teach her right there in the smoke of the open fire, so that she would lose little time. We prayed and then began. God had answered our prayer, for she remembered three words which formed a sentence. Just as she read it a neighbor woman came in and listened with her mouth wide open at her friend's unusual accomplishment. We sought out these words on different pages, and as she read them her neighbor's wonder grew and her own joy increased. After that she was faithful in attending classes, and on examination day could read the first five pages.

When we began in Tecpan only two of the Indian believers could read. After about nine days of intensive study ten or twelve had learned, and a dozen more had made considerable progress. The pastor assured us that classes would be continued until every member of the congregation could read God's Word. This is our objective in all the congregations. When all the believers have learned to feed their souls daily with the bread of life, then we can expect a real revival.

The funds which the American Bible Society provided for these campaigns have been exhausted, but as God enables we plan to go ahead with them until one has been held in each of the Cakchiquel-speaking towns. This will require a number of teachers and a long time, as well as several hundred dollars, but the results are well worthwhile.

Besides the results already mentioned, we find the campaigns instrumental in stirring up the believers to greater spiritual zeal, and also souls are saved in the services held in connection with the

campaigns. When the believers see that we are so interested in their learning that we are willing to walk to and from their homes four or six times a day, often through the rain and sometimes for a long distance, they realize that it is an important matter. Then when they see us living in camping-out fashion in an abandoned hut, or a cold, damp house loaned for the occasion, doing our cooking and drying our clothes at an open fire like they do, they realize that the propaganda of the anti-missionary elements is false. They become grateful, too, and manifest it by bringing us gifts and inviting us to simple meals in their homes.

In several of the towns where we have worked no effort whatever is made to teach Indian children. Our campaigns have served to awaken a desire on the part of the Indians for schools where their race can learn the three R's at least. In two towns the government is being solicited to open schools for the Indians.—"Central American Bulletin."

There Was No Bible!

Rev. M. B. Porter, Richmond, Va.

It was a typical mountain cabin, constructed of crude weather-beaten logs with a roof of clapboards warped and twisted by rain and sun. The location was beautiful. Through the gorge close by a clear babbling mountain stream sang its way to the sea. Below the cabin a spring of sparkling water issued from a crevice in the rock. Across the brook there was a little valley flanked by a towering mountain covered with timber.

In the cabin lived a family consisting of husband, wife, and three children: the oldest a girl of twelve, the youngest a babe in arms. The family was as typical as the home, possessing all the virtues of isolated mountain-dwellers.

It is late fall, and the crisp air has within it the breath of the coming winter. The scanty crops have been gathered and stored. In order to increase his income "Pappy Jim" joins a lumber gang and goes to cut timber in the nearby mountains.

Early one morning he starts from his home, and his wife watches him as he climbs the winding path leading up the opposite mountainside until he is out of sight. As she turns to go into the cabin the liquid notes from a cardinal are heard, but in the distance there is the moaning of a dove. She stops, wondering whether it is a sign of bad luck.

The same afternoon a group of men came down the mountainside bearing between them a rude litter made of two saplings and grape vines twisted together. On this litter was the mangled form of "Pappy Jim," who had been crushed by a falling tree.

His body was brought into the one-room cabin and laid on a pallet of straw in full view of the terror-stricken wife and children. The few neighbors gathered and tried in true mountain fashion to console them. Someone suggested reading words of comfort from the Bible. How much it would have meant to hear the words, "Let not your heart be troubled!" or "God shall wipe away all tears from their eyes." But—there was no Bible,—nor had this home ever had one, nor had these children ever heard it read.

The next afternoon as the sun was going down the friends gathered, and placed the body of "Pappy Jim" in a rough pine coffin, made by kindly hands. It was borne to an elevation higher up on the mountainside, and as the little company looked on in mute sorrow the body was lowered to its last resting place. No prayer was uttered, and no one read the triumphant word, "O death, where is thy sting? O grave, where is thy victory?" The sustaining words of the Master, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," were unread because—there was no Bible.

Back to the home the mother and her frightened children went, accompanied by a few of the neighbor women who desired in every way to help. As the twilight gathered one by one the neighbors left.

The frugal supper over, the two older children sleeping on a pallet, the mother with the baby in her arms sat in her sorrow before the fire, whose light cast weird shadows on the walls. Out in the mountain are heard the scream of a wild cat and the howl of a timber wolf, and the mother presses her sleeping babe close to her bosom. She remembers the home from which she came. She recalls how her mother used to go to the mantel and take down the family Bible in a time like this, and there come back out of the mists of memory the words:

"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee! When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee! For I am the Lord thy God, the Holy One of Israel, thy Saviour!"

By some impulse born of her need she reached up to her own rude mantel to take down the Bible, and—there was no Bible!

This home has been supplied by one of the colporters of the American Bible Society, who unfortunately did not reach it in time for the funeral. Supplying such homes is part of the work of the Society. There are many like it.

Spring-Cleaning

Marjorie Rees

I looked around my house and saw a cobweb here and there,
And bright spring sunshine showing up the winter's wear and tear.

Spring-cleaning time has come, hurrah! I'll turn the house about,
Make soap and sunshine do their work, chase dirt and winter out.

And then I paused, and thought awhile: my soul needs a spring-clean,
Needs cleansing with God's sunshine pure from all that's base and mean.

And so the while I clean my house my prayer shall upward go:
"Create in me a clean heart, Lord, and keep, oh, keep it so!"

God Moves in a Mysterious Way

Rev. Howard W. Pope, D.D., St. Petersburg, Florida

A friend of mine, Rev. W. H. Newton, told me this story.

At one time he was pastor of a church in a Mid-West town. He with the other pastors had been holding revival meetings for a month without any apparent results. So far as they knew not a single conversion had occurred. The ministers were at their wit's end.

One of them suggested that they hold a day of prayer and fasting. "Our people are mostly hard-working farmers, and it would be hard for them to drop their work even for a single day, but a day of fasting will not harm us, and it may bring us into such close fellowship with God that we can make Christ seem more real than we have yet been able to do."

Late that afternoon a stranger came into the church. Observing that they were on their knees, he waited respectfully until they arose. Then he approached them and said he had been told they were preachers, and if this was so he wished they would tell him how to find God. They replied that this was an easy task.

They told him that salvation was described in the Bible as a gift. They read 1 John 5. 11, 12, "This is the record, that God hath given to us eternal life, and that life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."

They told him the first step for him to take was to accept Christ as his personal Saviour according to John 1. 12, "As many as received him, to them gave he the right to become the sons of God." The second step was to confess Christ according to Romans 10. 9, 10, "If thou shalt confess Jesus as Lord, and shalt believe that God hath raised him from the dead, thou shalt be saved!" The third step is to obey Christ. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father, * * * and I will manifest myself to him," John 14. 21. "The first and second steps you can take in a moment, the third will require all your life."

He said he was willing to comply with these conditions, and then they all knelt down, and he prayed earnestly that God would forgive his sins, and he invited Jesus to come into his heart and take possession of his life, promising that he would confess him publicly and privately and obey him as long as he lived.

After they arose he told them the following story.

For some years he had not been able to hold a situation long. He had committed no crime, and as I recall it he had never married and had few friends. He became discouraged, and a feeling of utter depression took possession of him. He felt that there was no place for him in this world, and that he was utterly useless. Finally he resolved to buy a pistol, take a train to some lonely place in the Rocky Mountains, and there end his miserable life. He bought a revolver and a railroad tocket, and started on the next train.

It was a peculiar ride, the last one he would ever take. As he passed through some familiar city he said to himself:

"I shall never see this place again."

He did not feel like talking, and kept aloof from the other passengers. He could not, however, get away from himself. He kept thinking, thinking, thinking.

Finally this thought occurred to him: What you need and all you need is to find God. He has a place and a job for you somewhere!

He told the conductor to let him off at the next station,—he did not know where it was, or care. He got off the train and asked the station agent if he could tell him where to find a preacher. The agent pointed to a church not far distant and told him that the ministers in the town were up there praying "for your sins and mine." "I came and found you, and also found God. That is my story, and here is my revolver, for I have no use for it now!"

The preachers asked him if he would tell his story in the meeting at night. They sent out messengers to canvass the town and announce that a meeting would be held that night. The stranger told his story, and one of the preachers showed the revolver. The meetings were resumed, and this was the beginning of the most powerful and widespread revival which had ever been known in that part of the country.

"A strange coincidence!" some will say. But those who know God see nothing strange about it. Here was a group of discouraged preachers who needed just the kind of help that this stranger brought to them. It is a matter of frequent occurrence for God to use one man to help another. As his stopping off the train was caused by the new thought which came to him, it is easy to see that God might have dropped him off the train a hundred miles farther back had it pleased him to do so. Each of us may be links in the chain which leads to someone's conversion or uplift if we will obey the promptings of the Spirit as they come to us hour by hour.

On the shore of Williams Bay, Wisconsin, there is a point which is used annually as a camp ground for Sunday school conventions and Y. M. C. A. workers. Near by is a fine observatory. The astronomer who presides over it is always pleased to receive visitors. He asks parties to record their names in his guest book, and then takes them up to the telescope. The clock which stands there has no works within it, but the hands on the dial are moved by electricity. Looking at this clock and his chart he may say:

"In just four minutes and ten seconds such a star will cross the dark line in the center of the telescope. Select one of your party to see this star, and the moment he sees the star cross the line he will touch the button which sounds the gong, and the rest of you watch the clock!"

And sure enough, at just the second the gong sounded the clock showed the right reading.

Now if our God can bring in his stars, which are millions of light years distant, exactly on time, even to the second, should it not be an easy matter for him to manage the affairs of this little world and the people in it?

You may say that these stars are inanimate bodies which have no will, but human beings have wills and are free to obey or disobey God as they choose.

Yes, there is something in what you say, but it is equally true that God can put man into such a hell of conviction that he will gladly accept Christ to get out of it. The Bible is full of incidents showing that God had his way with men in spite of their resistance. In the Old Testament God's prophets foretold events which were fulfilled to the letter seven hundred years later. Sometimes God reached men through the conscience, at other times by dreams. Say what we will, God is bound to have his way in our lives. With our consent and coöperation, if we will, but willing or not willing, God's purposes move right along from year to year and from one generation to another. Nothing can stop the onward march of God's great and gracious purposes.

Some Bible Teachers in the African Bush

Last month there gathered here from the distant villages across the Range some of our native Bible-School teachers and evangelists, 50 all told. They came for special Bible-study classes and a course of instruction by Miss Salisbury as the framework of their scriptural tuition, week by week, in their little Bible-Schools in the bush. I wish you could have seen their keenness and appreciation, and their faces all aglow from the new treasures revealed by their digging into the Scriptures!

That most of them have come into God's service from our little Bible-Schools all over the country is to us a cheering fact. It makes us more wishful than ever to push forward this work with the help of the Lord. Who can tell how many potential missionaries to their own people are now being taught in these Bible-Schools?

The last day of the Bible course many testified to the wonder-workings and stately goings of God the Holy Spirit in their midst, convincing of sin and revealing the Saviour.

* * *

One burly merry-eyed teacher with the muscles of a prize-fighter told how his strength had been his undoing.

Rapidly growing to manhood, he was forever fighting with his neighbors. Anything for a row! If anyone ran away from him he would pull down his hut, and then jeer at him for his cowardliness as he slunk back after sunset. All feared his strength. But his audacity and recklessness won for him the admiration and free-love of the village girls, and alas! many a married one also. This caused him to be hated by all the men, and started many a fresh quarrel and fight, out of which he always emerged the victor. Soon he was blamed for every act of misconduct and every uproar in the district. When innocent and lied about he became so furious that people fled on the first sight of him.

Now strange as it may seem to you, it actually hurt this fighter to have lies told about him. He brooded over it.

Then our Bible-School teacher, from whom God took all fear of him, and energized by the Holy Spirit, visited him. He lovingly pleaded with him to repent, "for," said he, "a dead man art thou shouldest they find thee alone in the bush!" He read with him from his own Luban Testament which Monta had received as a boy in his Bible-School.

The friendliness of his old teacher when all others hated him, and would kill him if they dared, made him welcome him, and often they read "the words of God" together. Then one glad day while reading a vivid revealing flash did it all. He saw the Lord, the mighty One, at Calvary not striking a single blow in self-defence. Throwing up his hands to heaven he exclaimed exultantly:

"I believe! Verily I believe he endured it all for me!"

There and then he repented, and before all confessed his sins, and his pride in his strength, and then told the astonished villagers that he could never again fight as the love of Jesus had vanquished him.

Today he is a much liked Bible-School teacher, living in the fear of the Lord, who once was feared by all.

* * *

Another, a smart, active little man, told us he had been a trader. Among his people in the Disera Valley he used to buy cratefuls of fowls. Then loading up the villagers, all eager to earn a little money, away would go the caravan single file along the winding trail to Lake Mweru. Here he would stop to buy basketfuls of dried fish, and then off again South to the distant copper mines.

All went well till one day he and other traders were pounced upon at the lake for ignoring the new government regulations, and were locked up, fowls and fish and all, in prison,—all except Bwananseko. Not knowing why he wasn't included he sat down to await developments with his carriers and merchandise all around him. He heard that his fellow traders were suffering great hardships in prison, and were obliged to eat their fowls raw and their fish uncooked. He, however, still sat on in the open unmolested. Greatly wondering, he said:

"Here I sit, untouched by the police. Of 'manga' (witch-medicine) I possess nought. Yet do I perceive

that a power doth protect me, but of what order, or whence cometh it, I know not. Do I well to sit idle? Go to, I will arise and trade!"

Next morning saw him well on the road to the mines. En route he caught up with other traders; but on arrival at the mines they were all seized by the officials and thrown into prison,—all except Bwananseko. Again he heard of their afflictions, and how they also had nothing to eat but their raw fowls and uncooked fish, and again he sat down and pondered the mystery of his own exemption. Strange, passing strange! Then stranger still when he was given permission to go right into the town and sell his goods!!

Returning back with his carriers he daily questioned himself as to what it was that had protected him, and why so. Then one night in camp suddenly he awoke. A voice was speaking within him, revealing to him that it was the protecting care of GOD, and that he was dealing with him in love, and not in wrath, that he might believe in him.

Early he roused up his carriers and told them what had been disclosed to him, and of his determination to believe in his protector.

"Say not so!" they cried greatly perturbed. "'Tis thou who has guarded us, and fed us, and brought us back safely. Thou are our protector!"

Their expostulations and their praises "shut his ears," and he returned home with them to receive still more adulation from their relatives.

Then again that self-same voice aroused him at night, and he told us that the Holy Spirit strove with him, and caused a native evangelist to arrive at his village. He assured him that it was indeed God in love who had protected him that he might believe and be saved eternally. And while he prayed with him he gave his life into his protector's keeping: and there was great rejoicing.

He is now a trader for souls, and an ardent Bible-School teacher.

* * *

Let me tell you of just one more trophy of saving grace to re-assure you—should you doubt it,—that God still uses visions of the night to bring sinners to repentance!

Matandiko was a witch-doctor, revered and feared because of his "chipau" (medicine chest), a basket with a lid containing odious concoctions, and powders made from skulls, and pills from portions of the human body, and other fetishes of his craft, all of which could work marvelous magic, as the whole countryside would testify.

Now, should you dare to peep into this "chipau"—(Take care! Take care! It can cast an evil spell upon prying folk)—amazed you would be to see a little book among the "medicines," a well-thumbed Luban translation of "Peep of Day" which he had learnt to read in one of our Bible-Schools. O the blessed incongruity of it! Picture this witch-doctor attired in all his weird wizard's regalia of furs and feathers, and rattles and snake-skins, with two horns on his head and face streaked with white chalk, studying a little book about GOD, if haply he might find him and learn of his wisdom.

Children being crossed in a dug-out canoe to attend the daily Bible school

A terrible scourge passed through the country, and many died, including one of his brothers. He himself was nigh unto death, but recovered. Another brother in the village where his brother had died lay seriously ill. Hearing that Matandiko's "remedies" had counteracted the evil to himself and others, he sent for him to come at once with his "chipau" and divine over him, that he too might recover. The messenger brought a girdle of beads (the cash of those days) as a preliminary present.

Promising to follow next day, the "doctor" slept with the beads under his head, expecting that as the beads had come from his dead brother's village he would the more readily get connected up with his spirit, should the departed one desire to communicate with him by voice or vision. A vision he certainly got, but of a terrifying order. Two angels stood before him. Pointing to his "chipau" they sternly said:

"Knowest thou not that 'tis this that doth lead thee astray?"

Thereupon they put him outside his hut, and commanded that the "chipau" be brought out also. First carefully putting "Peep of Day" into his hands, they hurled away all his fetishes. Next they took him to Gehenna, and said:

"Listen, O foolish one, to the cries from thence! Shouldest thou persist in trusting to thy 'manga' (medicines) 'tis there thou shalt go, and woe unto thee!"

Trembling with abject fear he saw a ladder laid across the pit, like a bridge. He perceived that men laden with heavy sins got their feet so badly burnt while crossing that they fell in, whereas those whose sin-burdens were light got across to await the judgment circle of God. Thereupon he awoke, and exclaimed, stricken with fear:

"Most surely 'tis true,—God IS! O what shall I do to escape that awful pit? Must I renounce my profession?"

He decided to seek the missionaries. So with his "Peep of Day," from which he felt he dare not now part, he came to Luanza, but we were away. Going on to a big village, he was welcomed and honored as a great medicine-man, with the result he soon took up again his old remunerative practice of divination and sorcery. O the pity of it! But the Holy Spirit sought again to pluck that brand from the burning. Once more the two angels were sent to him at night, and again he was seized with terror, and cried out:

"O that I might dwell with the people of God to learn his way of salvation!"

And the Lord in heaven heard his cry. Miss Bryde was visiting the district, and all unknowingly engaged him as a carrier. Around her camp fires at night he repeatedly heard of the Saviour who could save from sin and hell. Ah, that was good news indeed,—but his "chipau," had it not power to avenge itself, did he dare to destroy it? The missionary watched his troubled face for days; then she specially pleaded with him to surrender all, which, O be joyful, he suddenly did, and peace and happiness took the place of terror. And now this former devil-doctor is in the Great Physician's joyous service, with his "Peep of Day" still a treasured possession, but the dreaded "chipau" reduced long ago to ashes.

Thus praise! praise! the pure, whole Gospel message has still its ancient power. Thanks be, we do not need to dilute it, or change it with the changing times, for truth, however old, is never out of date.

Pray God to grant all holy boldness to these isolated Bible-School teachers in their life and death struggle for the young of their land, for now they are everywhere up against the forces of Rome, which stop at nothing to secure the children and put their binding and soul-blinding grip on all these tribes.

O that the saints in the homelands did but realize the present urgent need! Now, now is the only time! Night is so swiftly reaching its darkest hour. Soon all opportunity will cease. Then the radiant MORN, with the glory-gifts for faithfulness!

Yours in him we love, and favored now to serve,

Grace Crawford.

Christianity's Book—The Bible

Rev. James I. Vance, D.D., Nashville, Tenn.

Continue thou in the things which thou hast learned . . . that the man of God may be perfect, thoroughly furnished unto all good works! 2 Timothy 3. 14–17.

The Bible is unique and commanding among all the books of the world and among all the literature of time because of its unity and its universality. These two features validate the claims it makes.

Unity

The Bible is one book, but it is made up of many books. These books were written in different languages, through many centuries, by more than 50 authors. They discuss themes as varied as life, and sweep across epochs embracing six great civilizations. Each of its 66 books has a definite message and is apparently complete in itself. Collaboration between the writers was difficult, if not impossible: time, distance, language, nationality, culture, personality, and temperament erecting barriers that were impassable.

The Bible is not only made up of many books, it is a literature. History, poetry, philosophy, prophecy, theology, oratory, humor, irony, drama, tragedy, strategy, folk lore, travelogue, music, law, jurisprudence, sermons, songs, warnings, prayers, all are in the Book.

The Bible starts in a garden and ends in a city. It breaks the silence with "In the beginning God," and it hushes a weary world to rest with "The grace of our Lord Jesus Christ be with you all!" It finds man at the shut gates of the lost Eden, and leaves him before the open door at the top of the road. It begins with "Thou art curst" and ends with "Let him that heareth say come!" It opens with a condemnation and closes with an invitation. At the shut gates of the lost Eden stands an angel with drawn sword to keep man out; at the open door at the top of the road the Spirit and the bride wait to welcome all who would enter the door that no man can shut.

The Bible breaks at dawn with God's voice saying, "Let there be light!" and sets at dusk with God's voice saying,

"Let there be life!" Between the two speak all the voices that can breathe a prayer, or plead a need, or confess a sin, or utter a warning, or sob a sorrow, or sigh a penitent's tear. Between the two are the tragedies of hate, the follies of fear, the sag and shame of sin, the paralysis of doubt, and the choke of the fog that ends it all.

Between the covers of the Bible are stories of nations, the acclaim of heroes, the fall of kingdoms, the rise of empires, the decline of dynasties, the crash of civilizations, and the coming of him who is the bright and morning star. Was there ever such a literature!

The makers of the world's best literature have gone to the Bible for their inspiration. Historians, essayists, poets, philosophers, journalists, all have found their masters in the Bible. Any literature that ignores the literature of the Bible condemns itself, and any study of the Bible which blinds itself to its literary charm and beauty may not hope by an affectation of piety to atone for such stupidity.

For several seasons I have been speaking at some Lenten services in a theater in one of the lakeside cities of the North. It is the custom for the chairman to read the Scripture lesson from memory. One day the lesson was the first chapter of Genesis. Without book or paper he stood before the vast audience, and in a deep, rich voice recited the divine story of creation. Suddenly I was wide awake, I seemed to be listening to something I had never heard before, my pulses were beating faster. The first chapter of Genesis is a poem, a divine poem, not fiction but divine truth expressed in poetic form. It is the childhood of the race singing the dawn of the world. It is the breath of God. What sacrilege to drag it through the slime of a court room trial as was done at Dayton!

The Bible is not only a literature, a book made up of many books, the Bible is one book. Read it from Genesis to Revelation and it does not jar. There is no confusion of thought, no confounding of ideals, no contradiction of ethical standards, no mixing and muddying of types and symbols and imagery. From beginning to end there is one line of thought.

There is revelation, but the revelation is progressive. Things are getting clearer, becoming more luminous, but there is no contradiction. John is plainer than David, but he does not contradict him. Paul is plainer than Isaiah, but they do not worship different Gods. There are the Ten Commandments, and the Sermon on the Mount, and the Golden Rule, and the psalms of David, and the love song of Solomon, and the 13th chapter of I Corinthians, and the 14th, 15th, 16th, and 17th chapters of John, Paul's love letter to the Philippians, and a thousand other literary treasures. Bind them all together and they do not fight each other! Let them all speak at once and there is no discord!

How are we to explain the unity of the Bible? What is the secret of it?

It is not theological. Men have attempted to give the Bible that sort of unity. They have forged its truths into systems of linked logic until to challenge one is to break all. But the unity of the Bible is not the unity of a chain.

It is not an ecclesiastical unity. Men have attempted to give the Bible that sort of unity. They have made its authority depend on presbytery or pope. Organization must be behind the book, the church must speak, but the unity of the Bible is not the unity of hierarchy. It is not ritualistic. It is not a unity of phrase and posture and garb. Men have tried to give the Bible that kind of unity and have merely substituted a clay pitcher for the living water.

The unity of the Bible is the unity of a person. It is not the unity of an encyclopedia, but the unity of a great personality.

It is as though a great pile of material were heaped in confusion on a stage, and then at a word the curtain rises, and as it rises at the sound of that word everything finds its place. Chaos is gone. Order has taken its place. It is like a great mosaic. There is absolute harmony.

What is the name that pronounces unity over all the material gathered in this wonderful book? It is the name of JESUS!

The Bible is not only one book, it is THE one book.

The Bible takes care of itself. We waste energy trying to steady God's ark. We grow nervous and fearful lest some hostile hand may shake down the impregnable rock of sacred Scripture. We contend with one another, and argue, and discuss, trying to defend this or that or the other theory of the inspiration of the Bible, imagining God's throne stands or falls with our theory. Meanwhile the Bible takes care of itself. It goes on proving that it is the word of God by doing the work of God.

In Johnson City in Eastern Tennessee, near the spot where John Sevier and his men rendezvoused for the battle of King's Mountain, starts a line of steel that carries a little railroad up out of Happy Valley into the land of the sky. In the construction of that road mule teams were let down by derricks from the dizzy heights of mountain precipices to stone ledges on the mountainside where engineers did the difficult work of construction.

At one point you come to a place where ages and ages ago a mountain and a river met and fought for the right of way. The river won. You can see where the battle was fought. On either mountainside above the gorge the granite walls are scarred with the marks of conflict for a thousand feet. And if you listen you can hear far down in the gorge the roar of the victorious river that has through the centuries worn the rock away that it may have a channel to the sea. Today the river does not need to be protected. It has never needed to be protected. The river protects itself and the land through which it flows, and will, so long as the Blue Ridge remains a watershed and rivers run to meet the sea.

It is a picture of the river of living truth, flowing from beneath the throne of God. Again and again in the history of this old book the mountain and the river have met and fought for the right of way, and ever the river has won. Many are the battles which the Bible has waged, many are the blows it has received. It is scarred with the marks of conflict, but it is victorious, it is always victorious. The Bible does not need to be protected, it has never needed to be protected, it protects itself and the

world through which it flows, and will as long as rivers run to meet the sea and God's truth can find a tongue.

Universality

The Bible not only has unity, it has universality.

It is at home with people of every clime, and tongue, and race, and color, and creed. Its mother country is found wherever man is found. Its universality also vindicates the claims it makes.

There was every reason why this book should be provincial. We can understand how a Bible written today might be universal because the bars are down, the barriers are gone, the world has been reduced to one neighborhood. Transportation, exploration, discovery, science, electricity, the telephone, the wireless, the telegraph, the radio, the airplane, have made all nations one people. It was not so when holy men spake as they were moved by the Holy Ghost, and wrote the 66 books which we have come to call the Bible. Then war was the world's habit, hate was its mood, bigotry its creed. The little country that produced the Bible was hedged in by natural barriers. On the West was the Great Sea, on the South and East the desert, and on the North the mighty mountains. In that little land lived a people saturated with nationalism. They had an idea that they were God's Chosen People. Their religion was significant of a pent-up heaven. They regarded God as a Hebrew monopoly. How could such people produce a book that was to be for everybody? And yet that is what we find when we open the pages of the Bible. Universality flames from every page. At the shut gates of the lost Eden you hear an evangel that is for all. At the open door at the top of the road as you close the book an innumerable host sing, "Whosoever will, let him take the water of life freely!" The Bible is not provincial but cosmopolitan. It is not Oriental but racial. It is one book, but one book for everybody.

There is something in this book for everybody. Somewhere a light shines to show to every wanderer the path back home. Somewhere a song sings to quicken hope in every heart that has turned to despair. Ever in its hand is the key that unlocks the door to a better day.

The Bible places a halo on the brow of every earthly relation. Of childhood it says, "Of such is the kingdom of heaven." Of old age it says, "The hoary head is a crown of glory if it be found in the way of righteousness." Of marriage it says, "For this cause a man shall leave his father and his mother and shall cleave unto his wife, and they twain shall be one flesh." To sin it says, "Go and sin no more!" To paralysis it says, "Take up thy bed and walk!" To the weary and heart-sick it says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest!"

How the world widens out as we enter the Bible! As we climb its mountains how the world pushes back its curtains! As we sail its seas the winds from all lands and all skies fan our cheeks. As we linger beside its rivers we hear the music of far waters. As we gaze at its stars we think of immortality. What a promised land is in the Bible! As we camp on its plains the light of heaven sentinels our tents, and as we worship in its temple altar fires kindle across the world to light pilgrim feet to the Father's house.

There are warnings in this book, there are mysteries, there are promises to build empires of expectation on the gulf of despair. Adventures are heralded in this book to satisfy the ambitions of the world, and sacrifices demanded to crowd the world with heroism.

The Bible deals with humanity on a world scale. The message of the Bible cannot be tethered down to any class, age, color, or creed. It knows no East, no North, no West, no South. It matches humanity. It stirs moods that are universal. It speaks with an accent that is international. It offers God, and all that he is, and all that he can be, to all people.

There is something in the truths of the Bible that speaks with the same winsomeness of appeal to the people of every age and class. Its message is not the message of culture, nor yet the message of ignorance. Its voice is not the voice of the mystic, nor yet of the doctrinaire. It is not the mood of the liberal, nor yet of the conservative. It is none of these, and yet it is all of these.

It is the message for the first century and the 20th century, and it will be the message for the 40th century because it is the message of life, and life is the passion of all men. When people cease to care for life the Bible will be out of date.

The Bible gives the cure for what Stanley Jones calls the three great oppressions,—sin, suffering, and death. The cure for sin is the cross, the cure for suffering is the love of God, and the cure for death is the life everlasting. As long as men sin and suffer and die they will go to the old book.

It also gives the secret of what we might call the three great elations. They are life, and peace, and love. All men long for life, sigh for peace, yearn for love. To those who long for life the Bible offers One who says, "I am come that ye might have life." To those who sigh for peace the Bible offers, "Peace I leave with you, my peace I give unto you." To those who yearn for love the Bible says, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." As long as men long for life and sigh for peace and yearn for love the Bible will be the book for them.

The secret of the universality of the Bible, like the secret of its unity, is in a person. It is in Christ! Christ clothes this book with universality through his humanity. He was the most human person that ever lived. He was divine, to be sure, but he was human. There was something international about his humanity, something so spacious that all people through all the years find themselves in him. He was human in his temptation, he was human in his suffering, and he was human in his sympathy. As long as men are tempted, and as long as they suffer, and as long as they reach out their arms for sympathy they will listen for the coming of his feet who comes to meet them on the pages of the old book.

Christ clothes the Bible with universality in his conception of God. He says:

"He that hath seen me hath seen the Father."

The parable of the Prodigal Son (I should think it would better be called the Parable of the Yearning Father) is not French, it is not Italian, it is not African, it is not American, it is not Anglo-Saxon, it is human. The longing to come back to the father's house is in every human breast, and as long as men listen for the home call the Bible will be the book for them.

Once more, Christ makes the book human in his doctrine of man. It is that God is the father, and men are brothers, and only he can make us brothers and end our strife.

So long as we seek for peace and a way by which we can end war and make brotherhood not out of a fraction of humanity but out of all mankind, we shall listen for Christ and try to practise his Golden Rule.

Somebody sent me a picture. It represents an aged couple dropping toward the sunset. The wife is lying there on the bed in a little room near a window which has gone dark. Her face has drooped on the pillow, her eyes are closed. She has made the crossing before him, but her husband sits by the bedside, not knowing she has gone, reading from the Bible. His spectacles are far down on his nose, his fingers are on the page to keep the place, and he is reading on. The title of the picture is "Listening to the Voice of the Master." The Bible was the one book for them.

I am thinking of another picture. It is in the home of my childhood. There is a well-worn book, the pages are worn and frayed, the lids are broken and shabby. It was my mother's last Bible. Every line in the book her loving eyes had conned again and again, and when the time came for her to go she asked us to read to her from the old book. The chapter she asked us to read was the 8th of Romans, and on that she went home to God.

The Bible was the one book for her, and it is the one book for me.

"How precious is the book divine,
By inspiration given!
Bright as a lamp its pages shine
To guide our souls to heaven!"

The Romance of a Book

Rev. Paul Scherer, D.D., New York City

We are to think this morning of a book which has been handed down through a host of hostile chances until now it is the richest single inheritance we have.

Romance of the Past

It is a book around which gathers most of the romance of the past. I say that without hesitation, and with no fear of contradiction. Its history has been the fulfilment of a majestic prophecy. Back in Isaiah at the 8th verse of the 40th chapter rings this splendid assurance:

"The word of our God shall stand forever!"

In the 21st chapter of St. Luke at the 23d verse it echoes once more from the lips of a Nazarene:

"Heaven and earth shall pass away, but my words shall not pass away!"

I want you to listen for a moment to the sober testimony of this ex-carpenter. The man seems to be beside himself. It is hard to imagine anything more durable than heaven and earth, and it is hard to imagine anything more apparently perishable than the words which fall from human lips. And yet here he is with his clear-eyed conviction and nothing else but a handful of friends, nowhere even to lay his head, except in a borrowed room. Yonder in the city they are muttering from group to group the plot they have laid to have his life. Before his eyes a distant pageant unfolds, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity." But out of the general ruin, when all that seemed solid and substantial should have shown itself to be shadowy and transient, out of it, everlasting and unconquerable, should stand the fleeting syllables which he had spoken, vanishing it had seemed with the breath that carried them, but outliving the massive stones of the Temple, running on past "eternal Rome" set on her seven hills and wielding her boundless dominion, beyond heaven and earth, untouched into eternity,—words like the Word of God to stand forever!

Was it madness? Or is it fact?

I suggest that we begin by reviewing here together what I have called the romance of the past.

How far back we must go to trace the remotest human origins of the Bible no one is able to tell. This book had begun to grow before anything was known about writing. Its earliest stories were handed down from century to century by word of mouth. Gradually they came to be transcribed. Some of the authors are known, others are not. Their identity makes comparatively little difference. The thing that counts is their insight. They were men who had much the same hopes, joys and fears that we have; men who faced the same perplexities, carried the same weight of doubt sometimes; but in the midst of it all filled by the Spirit of God, until one by one they had said right out loud on these pages what had been born in their souls and by the silent, deep processes of experience had transformed itself into vibrant conviction.

During the perilous years of the Babylonian exile the collection grew,—history, poetry, prophecy. Down through a thousand changes it came, surviving the conquest of Alexander the Great and the flood of Greek philosophy that swept like a tide along his line of march. What was now but a remnant of Israel cherished it and copied it with a devotion that amounted to frenzy. Secretly they guarded it through all that unspeakable orgy of persecution turned loose upon them by Antiochus Epiphanes, wading through fire and blood with their sacred scrolls, sacred by the test of a nation's life, its joy and its anguish, its defeat and its victory. A century passed and across the hills of

Judea tramped Roman legions. Another century, and to the miracle of that deathless Word was added a second: "Paul and Sylvanus and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace!" By epistle and gospel the list increased until it closed with that great benediction: "Blessed are they that have not seen and yet have believed!" Then through torture again. Opposite the year 300 in your historical tables stands the simple record: "Attempted destruction of the Scriptures by the Romans." Up from under the heels of the barbarous hordes which poured down into Italy from the plains of the North it sprang and took them captive. They had come to plunder, they stayed to worship. Around a book chaos organized itself into culture. Literature and art, music and architecture flowered from it. The Crusades tramped out on it. Men massacred one another in their zeal for it. Again and again its guardians were false to it. They assailed it, they outlawed it, they burnt it—until the Reformation burst from it like the flame from a volcano. Translations began to appear, and sometimes death followed in their wake as vultures follow an army. Printing was invented to give it freer course. Manuscripts were gathered and compared, sought out of dark corners, on the shelves of ancient libraries, from refuse-heaps. In the spirit of a book treaties began to be made, and enemies sat down together under its brooding shadow, hand in hand. Finally out across the gray waters it came to a land beyond the sunset where in the faith of their fathers a new generation laid upon it the foundation stones of a great republic. A century and a half ago Voltaire prophesied that within a hundred years it would be obsolete, to be found only in the catalogues of museums. His own literature, poor fellow, is rapidly making its way there, but not this. Today 42,000,000 copies of it girdle the earth every year, issuing from the press at the astounding rate of 80 a minute, in more than 900 languages and dialects.

"Heaven and earth shall pass away, but my words shall not pass away!" They have come marching down the ages like an army terrible with banners. Let them go now and see in what poor rags you can clothe the world! "The word of our God shall stand forever!"

Romance of Its Content

No book with a history like that can be ignored. It arrests you with the romance of its past. But more than that, it rallies and haunts you with the romance of its content. It is because of what men have forever found in its pages that we can write with such a certain hand the long story of its conquests. And not an experience set down between its covers but is reproducible, not a discovery that can't be duplicated. What shall we here say of it, then?

Never before have people demanded so insistently as they are demanding now to know what they should think of the Bible. They want to find out if it is man-made or God-made. Is it speculation or revelation? How much of it can you rely on?

You have that question put to you in the least expected quarters.

A Sunday school teacher told me that every Sunday it was the first question she had to answer from her eight-year-old boys and girls.

"Is that a true story," they would ask, "or is it just a story told us to teach us a lesson?"

Dr. Charles Brown of Yale says that one day when he was on a train he drew a small Bible out of his pocket and began to read. When he put it back the man next to him, who was quite apparently a day-laborer, asked him courteously:

"Do you believe it all?"

"No," replied Dr. Brown, "I do not believe it all. I believe all of it that is true."

Now what shall WE say of it? Is the Bible true?

The answer Dr. Brown makes is significant. "It depends," he says, "on what you mean by 'true.' The question as to its truth or falsity no longer turns upon the authority or accuracy of some of its books. There was a time when men thought that it did. Huxley thought that it did. Gladstone thought that it did." The vital question today in his opinion is, "Do the teachings of the Bible, not as judged by some insignificant detail or by some stray reference but as judged by the main conclusions to which they bring us, afford us those conceptions of God, of man, of duty, of destiny, which reason and conscience may accept as valid beyond any other competing conceptions? Do the teachings of the Bible afford us helpful guidance when we would think upon the obligations and high privileges of human life at its best? Does the Bible prove itself a lamp unto our feet and a light unto our path when subjected to the test of experience by those who are seeking to walk in those ways of thought, feeling, and purpose which tend upward? If the Bible does this, then its teachings are true, true to life, true to our deepest needs,—true in the sense that they get us where we ought to go."

And this it irrefutably does. I know of no miracle that can compare with the Bible's sweeping fitness. Somehow or other it seems to go on adapting itself like something eternal to the kaleidoscopic circumstances of life.

It is hard to estimate the differences that have come about in the world since the last apostle wrote. Even in the past half-century, within the memory of living men, the terms upon which living used to be conditioned have been utterly revolutionized. The material with which we have to do our thinking has been so enlarged in its scope and so modified in its character that a library 25 years old is almost too old now to be usable; some of it isn't even intelligible. Newton has given way to Einstein, heredity to environment, the atom to the electron, matter to energy, natural laws to human conventions. If Aristotle were alive today he would think twice before attempting to compile a summary of human knowledge. Some of it would look like ignorance before it got off the press.

Or take our accomplishments! A cultured woman said to me not long ago that she had nearly been staggered out of her belief in the necessity of having a God by the bewildering variety of things men had done. We outfly the eagle, outrun the deer, and outswim the whale. We can see in the dark from

New York to Washington, and carry on a conversation after midnight with our friends who will then be in the middle of the Pacific at high noon yesterday! It gets to be almost ridiculous, this world in which 24 hours ago we read next week's current events! You can only faintly imagine how cohesive, involved, and complex things have become. One might think that a man facing the chaos of modern life with the Bible in his hand would look about as foolish as a doughboy with a bow and arrow on the battlefields of France. Its imagery, they tell us, is outworn, its pictures, its views, its categories. It is out of date in its cosmology, geology, biology, ethnology, sociology, demonology, and teleology. Why not put it on the shelf with Johnson's Encyclopedia, and let it go at that?

One tells us why not. "Because while there is much in this world that's new, there is one thing that's old: and that is the inmost experience of the human soul! The framework of life may be different, but the substance of life is the same. And it is to that that the Bible speaks. What is there new about sin, about the hunger of a man's spirit for God? 'O that I knew where I might find him!': how old is that cry? 'If with all your hearts ye truly seek me ye shall ever surely find me!': how much of permanence is there in that answer? What is there new about purity and about love, about anger and forgiveness? It is to these that the Bible speaks, so that you cannot go to it earnestly without being better for it, richer for it, stronger for it. 'Son of man,' says George Matheson, 'whenever I doubt of life I think of thee! Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion, but thou art not obsolete. Thou art ever abreast of all the centuries, nay, thou goest before them like a star. I have never yet come up with thee, modern as I am.' The only thing that can ever make the Bible old to humanity will be to have mankind's fundamental experiences and needs so change that they shall no longer be mirrored in the book nor met in the gospel."

That's why the book is still so usable! The Saviour used it like a master swordsman against the subtle temptations of a desolate wilderness. We have watched it admiringly as it was wielded 1500 years later in a different world by a humbler hand. The son of a German peasant stood before a tribunal of princes. He laid his grip on that ancient hilt, and swung the great blade with the might of God in his arm.

"My conscience is captive to the Word of God. I neither can nor will recant. God help me! Amen."

Four centuries more have passed, and a man can still whip it out in a world like ours, and send it gleaming and quivering through the enmities that stand in his way, meeting every swift occasion with a stroke out of eternity, "piercing every glittering falsehood in the blessed name of a holy and unchanging God."

Let's see, then, if we can, what these experiences are which are so reproducible, these discoveries that can be duplicated, this quality that can guarantee its timelessness, this romance between its covers that offers to fit it to a man's hand forever!

God Has Spoken!

This, first of all, that in this book God has spoken.

Of that anybody with a mind unwarped and clear of prejudice may be profoundly convinced. I do not mean to say there is nothing here of what men have thought. I do mean to say that there is enough here of God's own self-manifestation to condemn any one of us for the poor use to which we have put it; enough of what humanity has found nowhere else, and can find nowhere else, for a soul to be led by it, refreshed by it, enabled by it, and saved by it, as by no other power in the world.

Somehow this word of his doesn't bear the trademark of man-made truth. You can't read those majestic prophets and feel that they got their message from their times. If you know anything about their times you know their message simply was not there to be got.

Wherever among the nations around them, whose calendars were fairly glutted with gods, did that wandering desert folk get this notion, "The Lord thy God is one God"? No tribal deity, but a God who hath measured the waters in the hollow of his hand, and taketh up the isles as a very little thing.

Wherever, asks one, in the midst of man's age-old inhumanity to man did Amos hit upon his gospel of social justice, "Forasmuch, therefore," and the gates of Jerusalem rang with it, "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat, I despise your feast-days. Take away from me the noise of your songs, and let judgment run down as water, righteousness like a mighty stream!'

Wherever among all the smoking altars of Israel did Hosea come upon this, "I desired mercy, and not sacrifice"?

Wherever in a day of exile, when the wrath of the Eternal seemed so manifest that none could avoid it, did Jeremiah happen upon this, "I have loved thee with an everlasting love"?

It is a difficult task to make these pages speak as though they had come from the hearts of men.

It becomes more difficult still in the New Testament. Read the life of Jesus of Nazareth and tell me that you are dealing with the product of an age! Make him if you can nothing but the expression of the best that was in humankind two thousand years ago! In all soberness before God, he was as much out of place then as he would be now!

"No collection of rabbinical sayings that I am acquainted with," writes Montefiore, himself not a Christian but a Jew, "can quite rival the sayings of Jesus in impressiveness, profundity, and power. . . . What looms through these mists is noble, original, and great. . . . Where the noblest and fairest elements are . . . those which there is most reason to regard as authentic."

You talk to me about finding God, finding him in beauty, in character, in the universe? That universe is a big place for your little game of hide-and-seek. Just where will you look? In this word of his, through Christ Jesus, let him find YOU! God has spoken!

I can see but one conclusion: the

truth that lies here, and on occasion can still get up and fight, is the truth of God, uttered to the changeless, inmost experience of the human soul, conveyed to human minds as human minds were able to receive it,—thoughts that are not our thoughts, ways that are not our ways. That's why it is timeless. "God who in divers manners spoke unto the fathers by the prophets, hath in these last days spoken unto us by his Son." It is God that has spoken. I say one may be profoundly convinced of that.

Man came up from his underside of life to meet a Christlike God as that God came down to stand before his face, incarnate in the man Christ Jesus. There is the experience that is reproducible, the discovery that every living soul can duplicate! It is the romance of the book. You can find that God because in that Christ he finds you!

But there is more here than the discovery of God: there is the discovery of man. In that too lies the romance of the book.

St. Augustine tells the story of one who complained to God about his neighbor, saying:

"O Lord, take away this evil person!"

And God said: "Which?"

It is the same steadily-pointing finger that you will find on every page of this record. You can't go your way through it and keep your eyes comfortably fixed on the wrong around you. With any long look between its covers you will strike some real acquaintance with your own unvarnished need. And that is a ministry for any century!

Dr. Goodchild tells of a learned Chinaman who was employed by some missionaries to translate the New Testament into Chinese. At first the work had no apparent effect upon him, but after a time he became quite agitated. The missionary asked him what was the matter, and he said, with trembling:

"This book knows all that is in me! The one who made it must be the one who made me!"

There is nothing like the Bible for furnishing you with some reliable information as to what sort of person you are underneath all this that you seem.

> *My experience is that the Bible is dull when I am dull. When I am really alive and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible: the Spirit of God makes it a fire flaming out all-meaning and glorious truths.*
> —Horace Bushnell.

Then of course there is that other side of human nature which is not dark, and of that too this book writes down the record.

Dr. Jowett tells of a "Life" of Theodore Roosevelt in which the outstanding sentence seemed to him to be one spoken by the wife of the ex-president. Her youngest son had just enlisted, and was leaving for the front. It came as a shock to them, and Mr. Roosevelt himself was stunned by it. His wife was the first to recover, and turning to him she said simply:

"You must not bring up your children like eagles and expect them to act like sparrows!"

That is just it! The book here doesn't treat men like sparrows: it brings them up like eagles. It reveals the worst, and yet in some way or other it makes them cherish the most unimagined hopes. You have not written the romance of it until you write that.

Let God's plan for you here rise up and do its towering! I cannot say what we would be like if we lived more in its shadow. It is the romance of a book!

Can You Afford—?

I leave it with you now, and I ask only this: Can you afford to be out of touch with a book like that? Its power over human life is not a matter for speculation: it is a matter for history to set down and for acquaintance to prove. Nobody has ever been able to estimate its influence. Its ideals are from the standards by which we measure our laws. From it have sprung for ages humanity's highest hopes and noblest impulses, the affections, the judgments, the motives that have undergirded human life and fitted it for its greatest achievements. Whenever men have come into contact with it in any vital way they have begun to exhibit a new life. And that fact alone shows that here they have gotten into some closer touch with reality, with something that is not the word of man but in truth the word of God which worketh in them that believe.

If it is true that the Bible can no longer be regarded by some as an exercise in dictation given to certain sacred penmen of the Holy Ghost, it is equally true that it still speaks with an authority which is more than human and marks out the road for those who would have their own experience of all that we call divine. But of what value is it unless we learn to use it?

We talk a great deal *about* it. We read *about* it. Sermons are preached *about* it. And yet in an average group of Christians you will find less than one out of five making any systematic use of it.

What do some of us expect? Of course we wonder if it is God's Word: we haven't felt its power! Certainly we question how much of it is true; we have proved so little of it for ourselves! Inevitably religion loses its attraction, worship grows dull, and our lives are without their Christian savor: we spend no time at the fountain from which Christianity has always drawn its inspiration and its mastery!

I wonder if we cannot so arrange that this year shall be marked by some growing acquaintance with it? Try the thing you've heard recommended so often, and see whether it will bring you to God, and into a life redeemed and made over into the likeness of his Son! That's the supreme test. Those that have made it are never in any uncertainty. They do not bear any doubtful testimony. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." It is the witness of a man who had made his own experiment. It can be your witness, and mine!

The Book of Esther

Professor Charles R. Erdman, D.D., LL.D., Princeton Seminary

The Book of Esther is possibly without a peer among the short stories of the world. Its dramatic movement and romantic interest have made it a favorite among the young. It is greatly loved by the Jews because it relates the origin of the Hebrew Feast of Purim, that glad festival which corresponds in the character of its observance to our Christmas holiday. To all the people of God the book brings a message of inspiration and cheer, for it is commonly regarded as a romance of providence, and helps one to believe in God's love and care.

The most familiar and possibly the most significant words of the book are those spoken by Mordecai to Esther:

"Who knoweth whether thou are not come to the kingdom for such a time as this?" (4. 14.)

This verse embodies the supreme lesson of the story, as it combines the two great truths of divine providence and human responsibility.

The dramatic movement opens in the first chapter with a picture of the great feast given by King Ahasuerus to all the nobles and princes of the 127 provinces of his vast empire. This feast continued for 180 days. We are not to imagine, however, that it was a time of mere banqueting and revelry. It was also a council of state, an Oriental congress when the king conferred with the rulers in the interests of his realm. The feast reached its climax, however, in a week of special festivity. All who were in Shushan the palace were bidden to enjoy the boundless hospitality of the king.

The scene was one of Oriental luxury and barbaric splendor. The guests drank out of gold vessels, and the drinking was according to the law that each one should drink as he pleased. The king himself pleased to drink himself drunk, and in this state he called for Vashti the queen to display her charms before the assembled princes. This the queen very properly refused to do; but the king flew into a passion. He called his privy council and declared that the foundations of the social fabric had been shaken by this disobedience of the queen. Henceforth every woman would refuse to obey her husband. Thus would arise great "contempt" on the part of women, and great "wrath" on the part of their husbands. Therefore a royal decree was issued to the effect that every man should rule in his own house. Just as though he would not, in Persia in the days of Ahasuerus; as though he should not, in every land and age; as though he could in any land, at any time! Surely where love rules every woman is enthroned, every wife is a queen.

However, the act of the Persian king is but an index to the condition of women in Christless lands. There too commonly she is the victim of cruelty, injustice, and caprice. Where Christ is not Lord woman is dethroned, disgraced and enslaved.

The second chapter introduces the hero and the heroine of the play. The scene is a second feast, held four years later. It is known as the Feast of Esther. She is the young cousin of Mordecai, a Jewish exile, by whom she has been adopted. He has cared for her tenderly until he has at last rejoiced in seeing her raised to the position of queen. Here is an illustration of one of the pleasing traits of Hebrew character, namely, family affectionateness and loyalty to kindred. However, men and women of every race have shared the joy of a Mordecai as they have seen those for whom they have sacrificed raised to positions of high influence and power.

The same chapter illustrates another fine characteristic of the Jewish race, namely, loyalty to the government under which they chance to live. Expatriated, denationalized, degraded, the Jew has been loyal to the land of his adoption. So here, the Hebrew exile Mordecai discovers a plot against the king's life. The king is saved and the deed of Mordecai recorded in the annals of the king's reign.

The third chapter presents the heavy villain of the play. Haman the son of Hammedatha, the Agagite, a man of inordinate pride and ambition who has risen to the position of prime minister to the king.

He represents in this drama the cruelty of heartless selfishness. When Mordecai refuses to do him obeisance, and when he learns that Mordecai is a Jew, he determines to exterminate the Jewish race. He casts lots to find the luckiest day of the year for the massacre. The lot falls on the 13th day of the 12th month. He obtains permission from the king to send forth a decree that upon this day all Jews are to be put to death.

Such an agreement on the part of the king has been held incredible. Yet even a glance at the pages of history will show somewhat similar cruelties practised for centuries by Christian nations. America stands almost alone in having granted justice to the Jew.

The next chapter reveals the heroic courage of Esther which to many is the most familiar and impressive feature of the drama. Learning of the peril of her people and risking her own life she goes in to intercede with the king. She is, however, but an example of many noble souls who at all times have been ready and are ready today to sacrifice life at the call of duty.

The next scene shows the grace and wisdom given to one who trusts in God and seeks to do his will. Esther, who unbidden is to approach the king, is wise enough to array herself in royal garments. When given an opportunity to make her request she is shrewd enough to delay a day, and to a second day, in order to arouse the curiosity of the king to the highest pitch.

The same act of the play pictures the pitiful distress of wounded vanity. Haman has been asked to the banquet of wine with the king and queen today and tomorrow. He has reached the pinnacle of power. However, as he sweeps out of the palace he sees Mordecai, who still refuses to bow down before him. The sight of that one man makes him forget all his riches and power and glory. He consults his wife and friends, and is advised to build a gallows 75 feet high and to ask the king for the privilege of hanging Mordecai thereon. Haman

is not alone in this world. There are many who fix their thoughts upon the one cloud in the sun-lit sky, who forget countless blessings because there is one insignificant occasion of discontent, one small object of envy or disgust.

This is a striking scene. It shows how pride goes before a fall. Haman has hastened to the palace to ask for the life of Mordecai. The king has just been reminded that Mordecai once saved his life. Before Haman can speak he is asked by the king what should be done to the man whom the king delights to honor. He is sure that he is that man, and so he advises that such a man shall be arrayed in the king's apparel and led through the streets of the city on the king's horse. The king orders him to show such royal honor to Mordecai the Jew. No wonder that when Haman returns to his palace with anguished heart he is assured by his comforting wife that if Mordecai, before whom he had begun to fall, is a Jew his case is hopeless!

The next scene brings the drama to its climax. At the banquet of wine the plot of Haman is disclosed by Esther to the king. Haman is hung upon the gallows he has prepared for Mordecai, and Mordecai is appointed prime minister of the realm.

Again Esther intercedes with the king, and to her and Mordecai permission is given to issue another decree that upon the day appointed for their destruction the Jews shall be allowed to stand for their lives and to put to death all who would assail them. This was in the third month. The news that Mordecai was a Jew and that he was now next in power to the king spreads rapidly through the empire, so when the 13th day of the 12th month arrives the Jews are prepared for their defence. Friends come to their relief. They are kept from destruction, and the life of the race is saved. Their great deliverance is celebrated by the establishment of a feast, known and observed to the present day under the name of the Feast of Purim.

In striking contrast with this name, which is derived from the Persian word "pur," a "lot," the whole story of Esther condemns the pagan philosophy of chance. It shows how the tables were turned on Haman who trusted in the lot, and how God carried out his own gracious purpose. The story, therefore, may illustrate certain great truths concerning divine providence.

Concerning Divine Providence

First of all, providence consists in the rule of a just and loving God.

He is unseen, just as in this drama he is never named, while to reverent minds all its incidents may be regarded as under his control. There are but two views of life, chance and providence. As someone has said, "It is either Fate or Father, and it should not take a wise man long to choose between." "Sartor Resartus" in a familiar passage refers to the former view of the world which regards it as "a huge foolish whirligig, where kings and beggars, angels and demons, stars and street-sweepings are chaotically whirled, in which only children could take an interest." On the contrary, most of us have been taught to believe that "God's works of providence are his most holy, wise and powerful preserving and governing all his creatures and all their actions."

In the second place providence includes the most minute events of life.

Note the falling of the lot upon the 12th month, leaving almost a full year for the accomplishment of deliverance! See how much depended upon the deferred request of the queen, upon the sleepless night of the king, upon the timely remembrance of Mordecai's deed, upon the courageous act of one devoted woman! So it ever is in life. Great events turn on small hinges. Something which seems insignificant may change a career and determine a destiny.

Again, it appears that providence is consistent with the evil in the world.

Here we face mystery. Here, however, we find reality. Vashti suffers unjustly, heartless Haman reigns supreme, an unoffending race is condemned to die; yet before the drama ends Haman is on his own gallows, Mordecai is prime minister, the Jews are saved. Sometimes God seems to work slowly. Carlyle may grumble to Froude, "He does nothing." Other have said, "God cares not, or he cannot." We must allow him eternity in which to fulfil his purposes and to vindicate his claims.

Furthermore, providence is consistent with the reign of law.

The laws of the Medes and Persians could not change, yet while the first decree was unaltered another decree was issued which secured the life of a race. God does not annul his laws. He has others at his command which we may not have known. Prayer is not a delusion. God is not bound by the forces which are under his control.

Most important of all is the fact that providence is consistent with human responsibility.

No view of God's rule should be allowed to blind us to reality of our own freedom of action and to our obligation to duty. Our talents, our time, our possessions, our opportunities for service are to be regarded as so many responsibilities laid upon us. In these days of depression and bewilderment and need let each one ask what he has received that he values most, and what obligation this involves to share, to succor and to serve!

We admire a queen who interceded for a race that was doomed. Shall we not love a Saviour who interposed with his blood to save us, and who ever lives to make intercession for us? Trusting in him and seeking to be faithful to our allotted tasks we may be sure that to them that love God all things work together for good!

The church of each generation is commissioned by Christ to evangelize the world in its generation.

To evangelize the world is not to educate the world.

To evangelize the world is not to civilize the world.

To evangelize the world is not to Christianize the world.

To evangelize the world is so to present Christ as the only Saviour and divine Lord that every human being will have a fair opportunity intelligently to accept him.

Go ye therefore! The night cometh! —*Frank Shunk Downs*

Studying the Gospel by John by Chapters

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Having decided upon the study of any particular book of the Bible by chapters the following plan may be used to advantage in directing the order of thought. It is of course to be recognized that not every part of the plan may be used with equal advantage in every part of the Bible. It is true, also, that there are points that may be added in some lines of study. For example, when one is studying the Gospel by John various topics as below may be studied. Each chapter may be examined with profit for teaching on these topics.

Testimony

Testimony of John the Baptist.
Testimony of Jesus' mighty works.
Testimony of Jesus himself.
Testimony of the Father.
Testimony of the Scriptures.
Testimony of various individuals.
Testimony of the Holy Spirit.

Belief

Object of Belief.
Duty of Belief.
Time of Belief.
Sin of Unbelief.
Instances of Belief.
Instances of Unbelief.
Development of Belief.
Development of Unbelief.
Results of Belief.
Results of Unbelief.
Reasons for Belief.
Explanations of Unbelief.

Plan for Chapter Study

Take a minute to think of any past notable experience with the chapter. Ask yourself if you have had such, and if so note in your mind what this experience has been.

Test yourself for a minute respecting your present knowledge of the chapter.

Read thoughtfully, without interruption and aloud if possible, the entire chapter and at once record the most striking result of such reading.

Take a minute to glance over the chapter with the purpose of noting the number of paragraphs, how they begin, their length, their subjects. Also observe if the chapter is a unit, or composed of two or more parts.

Note the relation of the chapter in thought to the chapters preceding and following, and to the plan of the book as a whole.

Go over the chapter by paragraphs, and from direct observation of the contents of each write out in order the subject of each paragraph.

Without referring to the Bible, and with only the topics of the paragraphs before you, state aloud briefly in order the substance of the paragraphs. In doing this avoid using the Biblical language.

With the Bible before you, glance over the paragraphs in order to know if in your statement just made you omitted anything of importance.

Review the thought relations of each paragraph to the ones preceding and following.

With the Bible before you, write in other than Biblical language a condensation of the thought of the chapter.

With the above condensation before you, and referring to your Bible as much as you like, write a condensation of the thought of the entire chapter in one hundred words or less.

Write out five distinguishing striking facts or features of the chapter.

Choose a title.

Choose and memorize special verses.

Select the key verse if one exists.

Give time relations if these are significant.

Note literary characteristics.

Make note of any parallel passages as quotations, repetitions, etc.

Review the chapter with reference to persons and places mentioned in it.

Record any striking differences in language or meaning between the Authorized and other versions.

Record topics, words or expressions for special study.

Record questions and difficulties.

Write out ten questions which you would assign if testing a class about its knowledge of the chapter. These questions should be such as may be answered from the chapter itself.

Record Remarks, Observations, Lessons, Illustrations, etc.

Determine upon a theme and outline of the chapter.

Review from the beginning of the book to the chapter studied. In doing so, think through the material in terms of:

The general outline of the book,

The titles of the chapters,

The themes and outlines of chapters,

The general analysis of the book.

Record any special results of study as to new insight into the meaning of a passage, as to confirmation or changing of belief, as to practice.

Practical Suggestions about Hymns and Their Use—3

Homer Rodeheaver, Winona Lake, Indiana

In our conferences at Winona Lake and in other places where we have a good many young men and women coming our first and greatest emphasis is that every singer should magnify the minister and his message, and should build around him. Where the difficulty has come in some evangelistic meetings, maybe in some churches too, the singer unfortunately gets the idea his part is more important than the minister's. It is so easy, you know, when so many kind folks come and pat you on the shoulder and say, "It is the most wonderful solo I ever heard," to believe it! The first thing, he gets the idea he is the whole thing. The most important thing is to impress upon the minds of singers that all their work is to aid the minister, to create an atmosphere to make it easy for him to preach in.

Now to do that he must have the coöperation of the minister. They have to work together, and there are many little ways where they can help each other tremendously. If the singer is modest and willing to be in the background his part looks more perfectly done than if he tries to monopolize the spotlight himself.

* * *

I was in one meeting where a splendid evangelist was preaching, and there was a marvelous singer with good judgment who was leading the song service. He had gone along 15 or 20 minutes, when the evangelist walked in to the pulpit, and the singer still standing there, he opened the book, and ignoring the singer said, "Now sing No. 114!" as if to say to the crowd, "I am here. Now the meeting is going to start!" The crowd did not like it. Of course the singer was hurt. The evangelist had hurt himself, his singer, his meeting.

If the singer was not selecting the right songs he should have arranged with him before and said:

"When I come in I want you to announce No. 114. Have the crowd stand and sing it, and have them remain standing while I call on Brother Brown to lead in prayer!"

It would have looked perfectly synchronized, the crowd would not have been irritated, the singer would not have been hurt.

At Winona Lake two years ago a young man who had been singing with an evangelist came to me and said:

"Mr. Rodeheaver, I wish you would get me another job! Try to find somebody else for me to work with! The man I am singing with spoils the service. I am not happy at all."

Within an hour the evangelist for whom he worked came and said:

"Rodeheaver, I am afraid I am going to have to change the singer, because this man does not have judgment about picking out songs! I have to pick them myself."

Within an hour those two men talked to me about that. How easy that whole thing would have been settled if they had got together a half hour before the meeting, and the preacher had said:

"I am going to preach on the cross tonight. What song would you suggest to start with?"

If he did not suggest the right one he could say:

"What do you think about 'Must Jesus Bear the Cross Alone'?"

"Surely! I had not thought of that."

And so on to build the program together. Then when they came before the people they perfectly understood each other, and everything would go along splendidly.

* * *

You know as much as anybody else that strange little term mob psychology; how the attitude of the whole crowd is sometimes changed just by some little thing happening,—the wrong song, a baby crying at the wrong time, somebody getting up and walking across the front just when you are working up to your climax. It just lets the whole meeting down. We have all had experiences like that.

Others should try to save the minister any embarrassment. If some baby starts to cry, and the usher is not thoughtful enough, a singer should say, "Mother, come!" The preacher should not have to say, "Mother, will you please take the baby out?" It should be somebody beside the preacher. He should be relieved of that embarrassment, he should be kept as the one man in the spotlight in the service.

Ministers have been coming to me for years asking where they can get men to lead the singing in their Sunday schools and Sunday night evangelistic work. We started the music conference at Winona for the purpose of bringing supply and demand together. Back in the days when there was so much demand for evangelistic singers we brought voice teachers, and they came and exchanged ideas, and studied voice in class when they could not possibly come to New York or Chicago to study voice. Then ministers came to get helpers. One would see a young man who appealed to him, and he would make an engagement to take on the work. Many have gone from our conferences that way.

Many times we find there is a young man right in that minister's Sunday school or congregation who would make an excellent song leader if he had a little training. He cannot go away for a year through a whole music course. He has natural ability, and all he needs is practical help and instruction about using that enthusiasm in the church. That is what we do for these people. Many times a minister picks some one out of his Sunday school or congregation, and the church sometimes pays his expenses, and this boy comes to our conference, where he spends two weeks concentrating on the problems of music in the church. He goes back and passes it on in turn to the other young people, and the whole church is helped, and the interest in music is increased.

* * *

We must get to this matter of using the voice. So many times ministers wear themselves out long before their period of service should be over because they do not use their voice properly. They never think of the advisability of going to a voice teacher unless they are going to be singers, but so many times the preacher needs it even more than the singer in the choir, not only to make his voice more beautiful in quality, but to preserve it for a longer period of service. This matter of preserving the voice is not in the throat, but in the diaphragm. We all think that when we speak attention must be given to the throat. In about nine out of ten cases attention must be given to the spot below the ribs supporting the tone, and carrying the voice against the sounding board, taking the strain off the throat to relieve hoarseness, which necessarily comes when we do not do it.

A young fellow stood up in one of our conferences, and he said: "Mr. Rodeheaver, what shall I do? When I preach my collar keeps getting too tight."

I said: "Mr. Sunday takes his off when that happens, but maybe you could not do that in your church."

Of course, it is not his collar or his throat, but he never learned to breathe, to poise his voice. When he got nervous it made him grip it in his throat, and the more incoherent he got because he was trying to put emphasis

on something the worse he got. You could not hear him half way back in the house.

When this young man stood up, and I talked about this principle of supporting the voice, a man of 70 years, an old street preacher in that section of the country, stood up over on the other side and said:

"Mr. Rodeheaver, I want to give testimony to that young man and what you have told him! When I was a young fellow, only about 30, I was losing my voice, I was straining it. Then a teacher of physical culture came and said he wanted to teach me to breathe. He put me on a table on my back, and worked with me patiently until I started to use the diaphragm. After I learned to breathe I started preaching on the street on an average of three or four times a week for 40 years, and you can hear my voice today for yourself."

There he was with a steady voice, and he had been doing the hardest work a man can do, and that is speaking in the open air with no walls or floors to reinforce his tone.

At Orion, Michigan, a man came and said: "Would you come across the lake and see my wife? I am afraid she is going to die, but from what you have been saying about breathing maybe you could help her."

I went over and found a woman, frail, pale, a lump in her throat, a throb with every beat of the heart, on a bed, doubled up. I finally got her straightened out in the bed. Then I started her breathing gently. I worked only a few minutes. I went back another day, but went away feeling there was nothing we could do.

One year later I went back there for a program. As the folks came down the aisle one woman reached up and gripped my hand and gave it a jerk. I thought the woman was crazy, for she almost jerked me off the platform. She asked if I did not know her.

"No. Where did I see you before?"

"I am the woman who was about to die across the lake, and you came over and taught me how to breathe. I have come from Detroit to thank you for it. Look at me!"

There was a sun-browned, freckled picture of health! The little matter of breathing takes oxygen into the system, giving vitality.

If we had several hours we would take up the positions of the mouth in pronouncing vowels. Some of you are indistinct in reading the Scripture because you do not use your lips enough, you do not let them be flexible. Some of you talk with a stiff jaw when you get intent. Again, watch in the intense moments for the explosions of the consonants, which knock the edge off the voice quicker than anything else! That is what makes you hoarse. You can get it as intense by saying it some other way. Some ministers read Scripture so that you get interested. Another reads it so that it gets monotonous before the third verse, because he keeps his voice the same. Scripture should be interpreted just like Shakspere. Let the voice run through the scale a little bit! Practise, and watch yourself! It makes folks sleepy to keep on the same line.

Nearly every great preacher has a little acceleration of the heart because of normal nervousness, which seems to be a kind of keying up to a situation. Those before the biggest crowds most often get nervous, and I think it is a normal thing to a certain extent. But I have found that even for nervousness where you would have increased heart action, to simply stop and take a few deep breaths slows your heart down quicker than anything else.

* * *

Q. When there is no director of the song service, should the accompanist play the prelude in a faster tempo or in the tempo that the audience should sing it?

A. Personally I should like to have the tempo the audience should sing set in their mind. There is this tendency on the part of the average audience, to slow the hymn down as soon as they start. It is a matter of education. Maybe a word from the accompanist, saying:

"Listen! We do not want to create the idea on the part of visitors that we are slow and dragging in our hymns. Listen to me, get the tempo, apply it, and then I want you to keep it that same tempo!"

* * *

Q. Would you direct hymns in a formal service of worship?

A. Personally I like to see it if a leader does it modestly and nicely, but there are some places where it would not be wise at all. There are some churches I have been in where their service is extremely formal, and I would not think it right to put a man up to attract attention, because the Sunday morning service is designed purely for formal worship. I would say it depended on the kind of church.

I went into a high Episcopal church where they asked me to come and sing. They were marching around with robes, crucifixes, incense pots, and I was scared to death for fear I would make a mistake and sing wrong. The rector asked for my trombone. I said it was at the hotel, and he said he wanted it there. He sent a man for it, and insisted on my playing it Sunday morning in his Episcopal church. The bishop came for a meeting in the evening, and the rector said he wanted to make it an evangelistic meeting. He wanted me to sing a solo, and lead the congregation, and make the people sing before the bishop preached. Even in that formal church for a certain result he wanted the people to sing.

Those are things I believe we want to take into consideration. In many churches I would not want a director, but if another church is appealing to another class of people I think it would be a help.

Judge not! The workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field
Where thou wouldst only faint and yield!

International Sunday School Lessons—April, 1932

April 3, 1932

God in Creation

Genesis 1 to 2. 7. Lesson portion—1. 1–5, 26–31

First read aloud through the whole portion set for today!

There are many references to creation throughout the Bible, but master the contents of this lesson before all else!

If the question of evolution comes up in class, do not waste time on it, for you can get nowhere! And nobody else can. What is evolution, anyway? Materialistic, atheistic evolution is speculation, quite incapable of proof for lack of facts in spite of 70 years' search, and quite capable of disproof. Take the position that this is a good chance to study what THE BIBLE says about God in creation!

GOD.

Note, in the first place, the prominence given to God in chapter 1. Thirty-one times in 31 verses you read the name GOD (Elohim); once, the "Spirit of GOD"; and several times "he." Before creation, dominating creation, surveying creation, is GOD: his self-existence and power taken for granted.

Evidently God himself loomed large in the writer's mind,—larger than his various acts, larger than the successive developments in creation.

Drive home this point in your scholars' hearts and minds, if they get nothing else out of today's lesson! Do not hurry over it! It will not only simplify an understanding of these chapters, but of the whole Bible and of life. For this chapter is either man's invention, or it is revelation from God. No man was present at creation. Knowledge of God and his acts must come from God himself.

Creation.

In this majestic passage there is a declaration of creation, without telling God's method (1); a description of earth's desolation, without giving its cause or occasion (2); a declaration of a new orderly beginning through the brooding of the Spirit (spirit, breath?) of God and the progressive fiats and acts of God (2–25).

In regard to the story now unfolded let it be remembered that the ancients did not comprehend the immensities of time and space which present-day science opens up to our imagination with every increased perfection of the telescope: yet there is nothing Jewish in this story. The record reads like that of an eye-witness on this planet: which has led some scholars to think that God gave the historian the facts of creation in a sixfold panorama of revelation as recorded. It is notably free from myth, and superstition, and local coloring, in contrast with other cosmogonies.

Up-to-date science deals with created things in an assumed continuity of nature. Without the assumption of a single mind and motive power behind the complexities of nature, science would be helpless. It can investigate, theorize, verify or reject, move forward, but obviously it cannot get back to origins, or behind origins. This chapter, however, speaks in assured accents of origins and of a beneficent creator behind them, whose judgment on creation was that it was very good or beautiful.

Man, 26–31.

We commenced above with the impressive idea of GOD. Behind creation is a person with a purpose realized in a process that culminates in MAN.

Man, according to this record, was created in God's image, after his likeness (intellectual, moral, spiritual); a rational, intelligent person, able to understand and commune with his Maker; with qualities and dignities superior to the animal creation: man and woman on a status of equality. They were living creatures plus; a link between the world of matter and the world of spirit: competent to receive a revelation from God.

Two qualities distinguish this Bible account of creation, its elementary character and its religious purpose. Scientifically it is necessarily incomplete, but it has never been convicted of inaccuracy. Religiously it embodies truth that is unchanged today. Present experience verifies the record as true.

"The interest of religion in the doctrine of creation is that it is our guarantee for the dependence of all things on God, that there is nothing independent of him that might thwart or defeat his purpose" (James Orr).

A book that opens with such majestic revelation will prove worthy of our earnest study.

Golden Memory Text—In the beginning God created the heaven and the earth. Genesis 1. 1.

April 10, 1932

How Sin Begins

Genesis 2. 8 to 3. Lesson portion—2. 15–17; 3. 1–8

Note that the title reads, "How Sin Begins," not "How Sin Began." Does it imply that sin begins today the same way as it began back in Eden? How was that?

Probation, 2. 15–17.

The obligation of toil comes to us out of Eden. Even there the exuberance of nature did not void the necessity of human labor. Work was part of God's plan. It is not a result of sin.

There were two special trees in the Garden, or Park, as Moffatt translates the word,—the tree of life and the tree of the knowledge of good and evil (9). The Lord God's first recorded communication with man has to do with this second tree. He is forbidden to eat of it, under penalty of death.

Thus obedience to God's command became the required standard of life.

Knowledge of good and evil is not sin. Head-knowledge has no moral value. Moral accountability is in the will, in the exercise of choice, in the possibility of choosing to obey or to disobey God's law. Adam may choose between the life of sense and the voice of conscience, between appetite and obedience to divine will.

Sin, 3. 6.

We find Adam and Eve in beautiful environment, in a state of innocence, in unbroken communion with God, but under the moral government of God. As free moral agents they had the possibility of sinning, but no tendency thereto as yet.

Presently their physical and moral condition is so different that we should be forced to ask what happened if this story of their temptation (testing) and fall were not here. This too partakes of revelation, not all tradition or man's invention.

This is not the beginning of sin: only its beginning in man. For temptation did not come from within man, but from

an evil personality without. Angels had already sinned.

In mastering the details of the record note first the source, the manner of temptation (3. 1–5). Primarily it was doubt of God's word, culminating in appeal to physical appetite, to esthetic enjoyment, and to intellectual ambition.

But temptation is not sin, not until it is accepted and acted upon. Verse 6 is the pivot upon which history turned. Eve was beguiled (2 Corinthians 11. 3; 1 Timothy 2. 14), but Adam was deliberate in disobeying God's prohibition.

Salvation, 3. 15.

The illusions of sin wither, and its bitter consequences follow: immediate and progressive, personal and racewide. The end is death.

But God comes down to seek man and save him. Just at the moment when Satan seems to have won the victory, God gives the guilty pair the promise of a deliverer, incarnate in the seed of woman.

Note that the two active agents in the sin and salvation of our first parents are hidden. Puzzle: Identify them! As to the "serpent" see John 8. 44; Romans 16. 20; Revelation 12. 9; while the "seed of the woman" was Jesus of Nazareth (1 John 3. 8).

Note also that Paul builds two prime doctrines of grace on the incidents of this chapter as if they are true history: the doctrine of justification, Romans 5. 12–19 (As by one man sin . . .), and the doctrine of resurrection, 1 Corinthians 15. 22 (As in Adam all die . . .).

Character is possible only where there is probation, choice between good and evil.

Satan is beguiling men and women with the same devices today.

To dally with temptation is dangerous.

Golden Memory Text—Watch and pray, that ye enter not into temptation! Matthew 26. 41.

April 17, 1932

The Call of Abram

Genesis 12. 1–9

The call of Abram is of paramount importance in human history on two grounds, personal and spiritual. Large space is given to him in Genesis, and his name and influence appear frequently all through the Bible.

Abraham a real man.

Impress upon the class that we are not studying fairy tales, but the life story of a real man. Every day brings new evidence of the historical reliability of the Bible. Archeologists have discovered much about ancient Ur. Inscriptions have been found containing the names Abram and Abraham: not the Bible Abraham, however, as yet.

Use an up-to-date map!

Call and covenant, 1–3.

The narrative tells little about who or what Abraham was, and we should never have heard of him if God had not commanded him to leave his homeland and emigrate to another land. With the command went a rich sevenfold unconditional promise of personal and world-wide blessing, the source being God himself: "I will . . ."

He was not an accidental choice. God knew him (18. 19).

Call obeyed, 4, 5.

But God's command must be matched by man's response. Abraham went out as commanded, and the secret of his obedience is what made him great, namely, his faith in God.

It was faith that nerved him to go forth although he did not know his destination. But he did know his guide.

In the Promised Land, 6–9.

It was faith that not only gave him this initial impulse, but that kept him true to God through the long years of sojourn in a foreign land. It sometimes takes more heroism to hang on than to get started. Abraham's whole after-life was ordered by his faith.

In verse 7 is the first record of God appearing to man.

Looking back 4000 years we see that in Abraham's obedience of faith lay the narrowing of the Messianic promise of Genesis 3. 15 to his family line: the isolation of Abraham from his idolatrous surroundings (Joshua 24. 2) in an advanced civilization whose remains are now being recovered and interpreted, in order to become the friend of God and father of the faithful; the beginning of the Jewish race, God's Chosen People, through whom a new phase in the salvation of sinful man was realized. All the rest of the Bible is the selective history of the family of this hero, this pioneer, this flesh and blood personification of faith in the living God.

Separation from the world is a necessary condition of consecration to God.

What dangers and difficulties are apt to arise when believers live among non-believers?

Golden Memory Text—Thou shalt be a blessing! Genesis 12. 2.

April 24, 1932

Abram's Generosity to Lot

Genesis 13

Herdsmen's strife, 5–7.

Abram was now the sheik of a large clan, the first rich man and his riches to be mentioned in the Bible, wealthy not only in cattle but also in silver and gold. The need of adequate pasturage and water on the uplands where Abram and Lot had settled was soon felt, and led to strife between their herdsmen. The first recorded servant problem!

A similar need has forced nations all down the centuries to seek outlets for surplus population in less crowded lands. This is the reason Japan has given for invading Manchuria.

Peaceable separation, 8–13.

Abram would have no family strife, especially as there was an easy settlement of the difficulty. His character shines with new virtues. He approaches Lot in brotherly spirit. There is room for both families in this land that God had given them (12. 7). Let them separate! "Separate" is the keyword of the episode, 9, 11, 14.

We now have a study in choices.

As the older man and the leader, Oriental courtesy would give Abram the first choice, but he yielded it to Lot in a generous and peaceable spirit. This is the heart of the lesson as suggested by the title. Was not Abram conscious of the guidance and promise of God?

The basin of the Jordan had a twofold attraction for Lot: it had pasturage and water like Eden and like Egypt. But the sequel shows his mercenary choice to have been shortsighted. It was excellent for his cattle, but it led to his own undoing. Chapter 19 tells the pathetic story of disgrace and ruin to himself and his family. His only safe way was to have kept as far from Sodom as possible.

A family cannot afford to disregard the moral character of the neighborhood it lives in.

Divine sequel, 14–18.

How does Abram fare now? Were Lot and his folks a moral drag on him

from which he was fortunate to be relieved?

If Abram had dealt generously with Lot, his renunciation was rewarded by renewed generosity on the part of God.

"After that Lot was separated from him" God renewed his promise of land and seed with added particularity. Abram received title to the whole land, which would include that chosen by Lot, and he was directed to survey his possession.

Contrast the look of faith, 14, with the look of self-seeking, 10!

A soft choice is not always a wise one.

One who pitches toward Sodom is likely to drift into Sodom.

Wealth is not a sin, but it increases responsibilities.

Golden Memory Text—In honor preferring one another. Romans 12. 10.

CHRISTIAN ENDEAVOR TOPICS—APRIL, 1932

Mrs. Ida O. Moulton

Why Do We Have a Church?

Matthew 5. 13-16; 13. 33. April 3, 1932

Upon the chapel steps stood a nine-year-old boy. His father had been given work. Food and coal had been sent to his home. He and his little sister had been given a complete outfit of new clothes. Looking up into the face of the dispenser of all this he said:

"Say, what would become of us if there wasn't no church here?"

Then turning to his little sister he whispered:

"When I get big I'll build a church down on our street, where there ain't none."

This incident suggests a potent reason for the existence of a church in every place where there are human beings.

* * *

A rich real estate man, being solicited by his pastor for a contribution for enlarging the church building, said:

"I question the value of churches. What good do they do, anyway?"

To which the pastor replied:

"My friend, I want you to seriously consider the question I am going to ask you! What was real estate worth in Sodom?"

Making a closer application of this incident, what would your property be worth without a church in your town?

"I support the church," said a non-Christian, "because I do not want my children to grow up in an atmosphere of godlessness and evil."

* * *

A minister and a worldling were occupying seats together in a trolley car in New York City. As they passed a handsome church building the worldling said:

"If these Christians would stop building such fine churches and give the money to the poor it would be much more to their credit!"

"I have heard of a similar remark before," was the quiet rejoinder.

"Indeed! And by whom, may I ask?"

"Judas Iscariot," was the answer.

Do you think that worldling could name any other organization that has given him so much? Back of all organizations for the uplift of humanity are the church and Christian people.

* * *

In "Pilgrim's Progress" Bunyan represents in one place the joys of Christian fellowship. He pictures Christian and Faithful on the way to the Celestial City, and says that they went on together, talking of what they had seen by the way, and so they made the way easy, for it was a wilderness they were going through.

Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

Did you ever hear of a church that did not gain influence because of Christian fellowship?

How Should I Use Sunday?

John 9. 1, 13-16; Acts 20. 6, 7. April 10, 1932

A gentleman on his way to church met a stranger driving a heavily loaded wagon through the town. Just as they were opposite each other the gentleman stopped the horse, faced the stranger and lifting up both hands in horror said:

"There, there, stranger, you are going right over it!"

The frightened driver stopped, got out of his wagon, looked beneath it, expecting to see the mangled form of a child or animal crushed to death. Seeing nothing he turned to the gentleman and said:

"Sir, what have I gone over?"

"The Fourth Commandment," was the quiet reply. "Remember the sabbath day to keep it holy!"

* * *

We shall not preserve its divinely appointed uses by a revival of slavish adherence to the jot and tittle of Puritan traditions, but woe betide us if in our reaction from the stern and joyless features of the Puritan sabbath we cast aside the fundamental principles they interpreted so rigidly, and make their conscientious observance an excuse for a liberality and a lawless license that will denature the holy day and devitalize its ministry to the souls of men!—Chalmers Covert.

The stability and character of our country, the advancement of our race, depend largely on the mode in which the day of rest, which seems to have been specially adapted to the needs of mankind, shall be used.—John Bright.

* * *

S—how me a nation that has given up the sabbath and I will show you a nation that has got the seeds of decay!—D. L. Moody.

U—se Sunday as you believe Jesus would if he were in your place!

N—eed (The) of a day of retirement, reflection and prayer becomes more urgent as life becomes more complex.—R. W. Babson.

D—ebasement, physical, mental, and moral, comes from uninterrupted labor.

A—nd whether reverenced or violated, Sunday continues to be the chief resource whereby man can get religious faith, courage, and inspiration.

Y—our Sunday is not well spent if you disregard physical or spiritual help to one in need.

* * *

They are killing our Sunday of long ago,
The good old Sunday we used to know:
The day of quiet, when everywhere
The spirit of peace pervaded the air,

And the whole world wearing its Sunday best
Sat down by the roadside of life to rest.
They are killing our Sunday, and when it is dead,
When the last, last drop of its blood is shed,
And its spirit has gone from the knowledge of men,
In their world-weary struggle for pleasure, what then?

Putting Purpose into Life

Philippians 3. 12-16. April 17, 1932

Many people, says James Reid of England, are like a clock with a lost pendulum. Wind it up and off it goes at a furious pace of whirring wheels which is soon finished and played out. But attach a pendulum, and the result is a movement which is peaceful, stable, calm, and purposeful, because the law of gravitation has come into play.

Just as the law of gravitation working through the clock's pendulum stabilizes the clock, so God's will working through our purposes—if we give it free rein,—will stabilize our purposes and put them into service where they'll count the most for humanity and ourselves.

* * *

When Farragut swept up the Mississippi past the Vicksburg batteries with one leg torn from his body he called out:

"Get the ship by the batteries, boys! Get by, and they may have the other leg if they want it!"

Set your goal, then in Christ's name use every Christian means to reach it! At the judgment bar of God he will not look you over for your kingly trappings, medals, degrees or diplomas, but for scars you have acquired in reaching your goal and fulfilling his purpose in your life.

* * *

When a noted general and his army fell into the hands of the enemy they derisively asked him:

"Where now is your purpose to conquer us? Where now is your fortress?"

Solemnly placing his hand upon his heart the general exclaimed:

"H-E-R-E!"

Better go down in the stirring fight
Than doze to death by the sheltered shore!

Failures in life are caused by a laxity of purpose.

* * *

"I am naught but a black, hard, dull, unattractive piece of stone," said the coal.

"But the elements contained within thee are bright and warmth-giving," said the chemist.

"I am a rough, uncultured fisherman," said Peter.

"But thou art determined, ambitious, zealous, courageous, and thou dost love me, and upon thee I will build my church," said his Master.

Opportunities for Life-Investment

Matthew 25. 14-29. April 24, 1932

The great evangelist George Whitefield said, in speaking of his life:

"I just put my soul as a blank into the hand of Jesus, my Redeemer, and desired him to write on it what he pleases. I know it will be his image."

Read his life, and the lives of kindred spirits, and you will find that they had opportunities for life-investment beyond physical endurance.

Who God possesseth
In nothing is wanting;
Alone God sufficeth.

* * *

Said a Southern darkie:

"A man furever fiddlin' on a fiddle ain't apt to pester de hoe handle."

In considering the investment of your life, if you start out avoiding anything that entails work, take this for granted, that opportunity has none such.

Says the world: "You cannot get something by giving nothing."

God has invested our lives and surrounded them with opportunities. Financial investing means a giving and taking. You have taken: what are you giving?

* * *

"There is one thing in life that I really regret," said a multimillionaire, "and that is that I have found it impossible to make any investment that death will not terminate so far as I am concerned."

The men and women who have made notable triumphs in this life are those who have invested in the company of which God is the president. Death is the acid test of our opportunity investments.

* * *

It is said that the Standard Oil Company in trying to refine petroleum found a black and sticky substance they couldn't dispose of. They couldn't bury or burn it because of its stench. If they put it in the river it killed the fish. Finally they offered a big reward to anyone who found a way for its disposal. A group of chemists studied over it and experimented with it till they at last obtained a pure white substance which we know as paraffin.

To throw away an unattractive and forbidding-looking opportunity for service may be throwing away your one chance in your lifetime. Any opportunity worthwhile presents some difficulties.

SELECTED THOUGHTS FOR THE QUIET HOUR—APRIL, 1932

FRIDAY, 1st. *Exceeding great and precious promises. 2 Peter 1. 4.*

A moment in the morning
Take your Bible in your hand
And catch a glimpse of glory
From the peaceful promised land:
The precious words like jewels
Will glisten all the day
With rare effulgent glory
That will brighten all the way!

—A. T. Tubbs.

SATURDAY, 2nd. *O man greatly beloved, fear not! Peace be unto thee, be strong, yea, be strong! And when he had spoken unto me I was strengthened. Daniel 10. 19.*

There is a strength of the body, and it is well for us to cultivate it, if God so will, for the body is the temple of the Holy Spirit (1 Corinthians 6. 19). There is strength of the intellect when great truths are sought, and Christ bids us love God with our minds. But the strength of the spirit is supreme, the most important strength of all. It is God-given.—Floyd W. Tomkins.

SUNDAY, 3rd. *I have loved thee with an everlasting love! Jeremiah 31. 3.*

I am persuaded that neither my forgetfulness, nor ingratitude, nor unkind thoughts, nor suspicious feelings, nor unbelieving fear, nor doubts, nor want of love, nor want of zeal, nor any other failure, shall be able to alter the love of God, which is in Christ Jesus our Lord!

MONDAY, 4th. *Ye have the poor always with you. Matthew 26. 11.*

What good are we doing in the world?

Are we sympathetic and charitable? Do we ever send anything to the sick and the poor? Are we eyes to the blind, and feet to the lame? Do we spend all our money upon ourselves and give nothing to the cause of Christ? We should try so to live that we shall be missed by the poor when we die.—Joseph Parker.

TUESDAY, 5th. *He shall glorify me, for he shall receive of mine and shall shew it unto you. John 16. 14.*

The promise waits for its fulfilment in our life. Let us this day yield ourselves to believe the promise at once and with our whole heart! Christ waits to make it true.—Andrew Murray.

WEDNESDAY, 6th. *Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

We must avoid all that would turn us away from God, finding, by the grace of the Spirit, in everything that arises an occasion for prayer, not for distraction. —J. N. Darby.

THURSDAY, 7th. *Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12. 11.*

We may not fully understand
How underneath God's chastening hand
Pain is fulfilling love's command,
But "Afterward"!
—S. E. Burrow.

FRIDAY, 8th. *And when Jesus came to the place he looked up and saw him, and said unto him, Zaccheus, make haste and come down, for today I must abide at thy house! Luke 19. 5.*

If he liked to take bad men and make them good he also liked to take good men and make them better. His way of doing it was spontaneous, like his spirit. He never drove: he drew. He first saw, and then he helped men themselves to see, how much bigger and beautiful their lives could be when they let God's unchanging love come in.—Walter Russell Bowie.

SATURDAY, 9th. *I have all, and abound. Philippians 4. 18.*

He does not measure out his goodness as the apothecary counts his drops and measures his drachms, slowly and exactly, drop by drop. God's way is always characterized by multitudinous and overflowing bounty. Well may we each cry with the apostle, "I have all and abound!"—F. B. Meyer.

SUNDAY, 10th. *Then Jesus called his disciples unto him and said, I have compassion on the multitude. Matthew 15. 32.*

The practice of love will do more for the recovery of faith than controversy about faith. A Christian's pity and tender consideration for a sinner or unbeliever will be more persuasive than our weightiest arguments.—Robert Johnson.

MONDAY, 11th. *Blessed are those servants whom the lord when he cometh shall find watching! Luke 12. 37.*

The carnal disciple forfeits this beatitude.

TUESDAY, 12th. *I am the Lord that bringeth you up out of the land of Egypt. Ye shall therefore be holy, for I am holy! Leviticus 11. 45.*

Leave the doubtful, devious, despicable ways of compromise and questionable conduct to those who claim not royal birth! Let the sons and daughters of the Lord God almighty walk worthy of their high calling, keep their garments pure and their ways cleansed; that so the world may take knowledge of them, and own their parentage, and glorify their Father which is in heaven! —Hubert Brooke.

WEDNESDAY, 13th. *Be filled with the Spirit! Ephesians 5. 18.*

Fulness is the secret of power. The electric current can so fill a little wire that it will become a force to turn the great wheels of the factory, and the overflowing sluice of the village stream has power enough to run a score of factories all along the river banks, but it is simply because it is overflowing. Only full hearts accomplish effectual work for God. Only the overflow of our blessing blesses others.—A. B. Simpson.

THURSDAY, 14th. *Thou wilt show me the path of life! Psalm 16. 11.*

Love's secret is to be always doing things for God, and not to mind that they are such little ones.—Frederick W. Faber.

FRIDAY, 15th. *If any man will do his will he shall know of the doctrine. John 7. 17.*

God will not reveal his mysteries to disobedient children, or to those who do not value his will. But if any man delights in it the Holy Spirit unravels many mysteries. We cannot understand the deep things of God except through revelation.—J. Hardwick.

SATURDAY, 16th. *There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. Proverbs 11. 24.*

All good-doing is self-rewarding. They who give shall get. What is seed at one end is crop at the other.—Joseph Parker.

SUNDAY, 17th. *Be ye therefore perfect, even as your Father which is in heaven is perfect! Matthew 5. 48.*

The greatest need of modern Christianity is the rediscovery of the Sermon on the Mount. . . . The first time you read it you feel that it is impossible, but the second time you feel that nothing else is possible. The more I have pondered on this way of life, the more I am persuaded that instead of all the moral impossibilities lying in the Sermon on the Mount, the fact is that all the moral possibilities lie here and the impossibilities lie outside.—Stanley Jones.

MONDAY, 18th. *The same day, when the even was come, he saith unto them, Let us pass over unto the other side! And there arose a great storm of wind. Mark 4. 35, 37.*

A storm, and Christ on board! It seems a contradiction in terms. Will not his presence ensure a pellucid sea and a tranquil voyage? But no! It is often precisely the reverse. Life appears to become more difficult, to encounter fiercer oppositions, and to be assailed by wilder tempests, when he is captain, and when I am surrendered to him.

TUESDAY, 19th. *And he was in the hinder part of the ship, asleep on a pillow. Mark 4. 38.*

A storm, and Christ asleep! The perplexity deepens. Does he not care that I am buffeted, assailed, on the point of perishing? Is he unmindful of my necessity? The silences of Jesus, the delays of the lover of my soul, the mysteries of my Lord's dealings, these are too high for me to understand.

WEDNESDAY, 20th. *And they awake him and say unto him, Master, carest thou not that we perish? Mark 4. 38.*

A storm, and the disciples fearful! For such tremors and dreads there is no excuse. Christ's actions and ways may frequently be darkness to my intellect, but they should always be joy to my

heart. I should know him well enough, I should trust him so absolutely, that when the winds are highest and the waves most threatening I shall fear no evil, for he is with me. The hurricane ought only to drive me closer to him.

THURSDAY, 21st. *And he arose and rebuked the wind, and said unto the sea, Peace, be still! And the wind ceased, and there was a great calm. Mark 4. 39.*

A storm, and the Master who reigns in it! The wind and the sea obey him. They always do when his time comes to assert his power and to curb their pride. Let me be sure of it, then when the billows are mightiest and the roar of the tornado is loudest my little bark will be confident, because it holds by him. I shall expect his predestined moment of deliverance. I shall praise him before it arrives, as well as when I enter into its peace.—Alexander Smellie.

FRIDAY, 22nd. *What man of you, having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? Luke 15. 4.*

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And perhaps who lingers, now and then,
To help some failure to rise again:
Ah, he is the man who wins!

SATURDAY, 23rd. *And the people murmured against Moses, saying, What shall we drink? Exodus 15. 24.*

The place God led them to was called Marah, or bitterness. It was a bitter, distasteful experience that God was permitting them to have; but they would not have it. They wanted everything to be sweet and easy, and they murmured.—Arthur Petrie.

SUNDAY, 24th. *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. Acts 9. 36.*

At Joppa we have this wonderful picture of Dorcas. Luke says concerning her, she was full of good works and almsdeeds. One would think the story complete there, but I think there was divine purpose in the addition of three small words, "which she did." So many people think of good works and almsdeeds, and dream of them, but she did them! —G. Campbell Morgan.

MONDAY, 25th. *God, that giveth to all men liberally, and upbraideth not. James 1. 5.*

There is more in him than we can ever need, and he gives us more than we really can use for ourselves. Let us see to it that we so hold our cups as that their overflowings may not run to waste, but may drop into other cups, the cups of those that have not so much as we have!—F. B. Meyer.

TUESDAY, 26th. *And ye yourselves like unto men that wait for their lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately. Luke 12. 36.*

And so he commands conscious acceptance of the fact of his second coming!

WEDNESDAY, 27th. *I exhort, therefore, that first of all supplications, prayers, intercessions and giving of thanks be made . . . that we may lead a quiet and peaceable life in all godliness and sincerity! 1 Timothy 2. 1, 2.*

No one can study St. Paul's life and think of him as a calm and unemotional man. And yet he writes in several of his letters urging quietness of spirit. Here in his letter to St. Timothy he speaks of a "quiet and peaceable life," associated with godliness and sincerity. He knew the temptations resulting from consecrated service and the danger of excitement and struggle wherein Christ the divine helper is forgotten.—Floyd W. Tomkins.

THURSDAY, 28th. *Abide in me, and I in you! John 15. 4.*

The great need is to take time in waiting on the Lord Jesus in the power of his Spirit until the two great truths get the complete mastery of your being. As Christ is in God,—this is the testimony from heaven; as the branch is in the vine,—this is the testimony of all nature: the law of heaven and the law of earth combine in calling to us, "Abide in Christ!"—Andrew Murray.

FRIDAY, 29th. *I seek not mine own will, but the will of the Father. John 5. 30.*

This was Christ's mission and object in life. He took upon him the form of a servant. Service means to be at the will of a master, so he humbled himself and became obedient, even to suffering and death.—J. Hardwick.

SATURDAY, 30th. *Keep yourselves in the love of God! Jude 21.*

Keep yourselves in the charmed circle, and be sure that you walk in the light of his face and in the felt love of his heart!—Alexander MacLaren.

❖ BIBLE NOTES FOR DAILY DEVOTIONS—APRIL, 1932 ❖

President W. Douglas Mackenzie, D.D., Hartford, Conn.

Friday, 1st. 1 Corinthians 10. 1–13

1. In the first eleven verses the apostle deals with ancient stories familiar to all readers of the Old Testament. The points common to all these incidents are, first, that the Hebrews had peculiar advantages in the protection and guidance of God, and yet that "they were overthrown by him in the wilderness" because they fell away from their faith and were ensnared by various lusts.

2. These olden events are recorded for our instruction, the apostle urges. We too are in peril, being surrounded by a vast system of idolatry and all the immoralities which always accompany it. Our only security lies in the fact that God sees to it "that temptations and ways of escape always go in pairs. He knows the powers with which he has endowed us, and how much pressure they can withstand."

3. In our own day the idolatries are equally real, though different in form. Self-expression, individual liberty, a mechanical philosophy, a behavioristic psychology, these are the substitutes for God, and they all lead to or are accompanied by sexual immorality. Human nature is the same then and now. Thank God, his power is also the same!

O Lord, deliver us and our churches and our dear ones from the idolatries of our time! In Christ's name. Amen.

Saturday, 2nd. 1 Corinthians 10. 14–22

1. The situation at Corinth, and no doubt elsewhere, was a dangerous one if we may judge by the extreme earnest-

ness and energy with which the apostle argues his case. The temptation to compromise with idolatrous practices was constant and must have been often hard to resist. But look, he says, at our own Lord's Supper! Do we not then partake of Christ himself when we drink of that cup and eat of that bread? And in that Temple where the true God is worshiped those who eat of the sacrifices have fellowship with the altar.

2. But, Paul urges, the idols of the world around you do not represent real gods, but rather demons. If you take part in these sacrificial feasts you are "sharing in the worship of a thing-of-nought, and (what is still worse) having fellowship with demons." From this he concludes that they cannot both partake in the Lord's Supper and in an idol feast. The latter would pollute the former.

3. The words of verse 22 recall us to the sense of immediate and constant responsibility to our Lord. All our attitudes and practices concern him. He will not share his authority over us with any other name, and we must not even seem to acknowledge that any other being can have over us that power which is his alone.

O thou who alone art our Lord, remove from our faith and affection all rivals of thine authority! Amen.

Sunday, 3rd. 1 Corinthians 10. 23–30

1. Paul had marvelous common sense! Although the previous verses show how anxious he was that Christians should not appear to have any part in idol worship he sees that they must, if they are to have meat at all, often buy in the market meat which has been brought from heathen altars. He lays down the rule that when Christians are at the market or at a friend's dinner party they should ignore the distinction between sacrificial and non-sacrificial meat. For them there is absolutely no difference between one piece of meat and another so far as its belonging to an idol, "a no-god," is concerned.

2. But if any one should positively call a Christian's attention to the fact that certain meat had been consecrated to an idol, then to eat it would obviously be to share in that consecration. The Christian man would no doubt be clear in his own mind, but the other man would consider that he was a fellow worshiper if he shared in that piece of sacrificial meat.

3. On the other hand, all our food should be treated as a gift from God, for which we should give thanks. To "say grace" is to acknowledge a fact and to rejoice in a generous God. People forget that to say grace at our meals is simply to be polite to God. Why should Christians cease to practise that courtesy to our Father?

O Lord, fill our hearts with unceasing gratitude for our daily bread and for the food of the life everlasting! Amen.

Monday, 4th. 1 Corinthians 10. 31 to 11. 1

1. Having argued the matter out, the apostle sums up the situation in the statement of one general principle. We can hardly exaggerate the astonishment with which pagan philosophers as well as unlettered folk would hear any one say: "You must live to the glory of God even in the details of life." The Greeks and Jews alike could erect temples and offer costly sacrifices as if these could add to the glory of a divine being, but these Christians have no temples and offer no sacrifice. They hold that a man's daily conduct and personal character can "glorify God."

2. Yes, the apostle says, that is the exact truth, absurd as it may seem. If a man avoids eating something which is quite innocent so as to avoid harming the conscience of one who counts it a sin, he is glorifying God. That is the kind of sacrifice which God really approves. Let no one by any habit of his put a moral obstacle in the way of any man, of any race or religion!

3. That is a marvelously broad interpretation of life's relations and responsibility. A man is to aim at living for the good of other people! There is no limit to the sweep of this law. It is set into the practical experience of our world not only by the apostle, but by him from whom Paul learned it. If we reproduce the spirit of Christ that will be the glory of God radiant in our world.

O thou who hast set thy glory above the heavens, may thy glorious and holy love shine through our lives! In Christ's name. Amen.

Tuesday, 5th. 1 Corinthians 11. 2–16

1. In this and the following chapters Paul comes to deal with various problems connected with public worship. We must realize that there was as yet no Christian tradition on that subject. Jewish synagogue worship was the only possible source of instruction, especially as to mixed gatherings. The apostles are therefore creating a new era in the history of social worship of the living God, and are faced with many perplexities. Only a modern missionary in the Orient or Africa can fully appreciate some of the questions arising from national customs and deep-seated emotional relations with those customs.

2. As was natural, some people were ready to cut loose violently and abruptly from all past traditions. They interpreted the essential principle of freedom in Christ as some in our day interpret the idea of self-expression. For instance, some women began to break down the universal convention of appearing in public with veiled head. But only women of evil life appeared uncovered, and the conclusion would be drawn that the Christian faith was on the side of public immorality. That is probably the real center of the situation with which Paul had to deal.

3. We do not need to attach importance for our day to the apostle's arguments about the divinely ordained supremacy of man over woman (7–12), or to the inherently wicked act of a woman bobbing her hair. No doubt they are thoughts which had weight in his day, and he had a right to use them. But verse 16 gives the real spirit of this great missionary. He wishes the mode of public worship of Christ at Corinth to be in accord with the seemly social order of the day. It was not given him by the Holy Spirit to see the changes of social order which only future generations would receive from the deep influence of the holiness of Christ.

O Lord, grant unto all leaders of thy church throughout the world to guide the faithful in ways of wisdom as well as purity! In Christ's name. Amen.

Wednesday, 6th. 1 Corinthians 11. 17–22

1. There is another phase of their conduct in public worship which, however painful, he must discuss quite frankly.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

At Corinth some prominent people were ruining the witness of the church of Christ by their superior airs even at the Lord's table. For that witness was already becoming a powerful thing in the Roman world. As one has well said: "Their fulness of life and hope and promise for the future was a new power in the world. Within their own limits they had solved almost by the way the social problem which baffled Rome, and baffles Europe still. (And America?) They had lifted woman to her rightful place, restored the dignity of labor, abolished beggary, and drawn the sting of slavery."

2. "The secret of the revolution is that the selfishness of race and class was forgotten in the Supper of the Lord, and a new basis for society formed in love of the visible image of God in men for whom Christ died." If these forces were not yet widely felt when Paul wrote this letter, at least they had begun to work upon the immediate environment at Ephesus and Corinth.

3. And Paul is really indignant that some members of the Corinthian church were forming cliques. Especially does it seem that a few of the richer people, when they all met for a love feast and the Lord's Supper, sat apart with abundance of food and drink, and went too far in their use of these, some even getting drunk. And the poor were left looking on with hunger and envious and indignant eyes.

Perhaps we can't find today an exact parallel to that situation, but we have heard of center aisle people, and of churches with no poor folk among their members, and of people who think it beneath their dignity to join in the group work of their fellow members, both men and women. And yet we all eat of that bread and drink of that cup!

Let us pray that all who confess Christ may carry the spirit of Christ into their active church relation!

Thursday, 7th. 1 Corinthians 11. 23–25

1. For the defence of our Christian faith this is one of the most important passages in the New Testament.

Paul the apostle, who was converted within a short time, perhaps little more than a year, or at most five years, after the crucifixion of Jesus Christ, in this passage repeats what he taught the Corinthians when he founded their church. He says that this recital came to him from the Lord. Unfortunately he does not say how it came to him, though he must have told that to the Corinthians when he first taught them. Moreover, he must have recited this fundamental story of the gospel to all the churches which he founded, since in them all the Lord's Supper was celebrated from the beginning of their existence.

2. Unless Mark had a written document before him when he wrote his Gospel, which is quite possible, this is the earliest written record of any of the words of Jesus. They take us in the most vivid and direct way conceivable to that last evening with his disciples. We not only know his actual words, we can see his movements as he handles the bread and the cup. Every time we sit at the service of the holy communion we are carried up the centuries, up the stream of history, back to the source of it all in that upper room at Jerusalem.

3. With that bread and that cup before us we know directly, intimately, the mind of Christ the night before his death. We know how he intended his disciples to interpret his crucifixion. His body was to be broken for them, his blood was to be the symbol of a new era in the relation of God to man (the new covenant). And what he intended for them he intended for all men, of all generations. Today he intends it, he offers it all for us!

O Lord, at thy holy table grant us true penitence, living faith, heavenly joy! For thy name's sake. Amen.

Friday, 8th. 1 Corinthians 11. 26–34

1. The apostle returns to the situation at Corinth. When they meet for a love-feast as a Christian group ("in the church" means as a congregation,) they must remember that their object is not primarily to feast abundantly, but to repeat that scene at Jerusalem. It is the death of their Lord which they are gathered to celebrate: that is the solemn and supreme fact which must color and hallow all their conduct and their whole bearing toward one another. How can they form proud little cliques, or ignore with superior airs their poorer brethren, if they realize that they have met (as it were) in that upper room or on Calvary to adore the love that died for them all? The sight of that cross abolishes all class distinctions. They are all on a level, a lowly level, standing there.

2. Paul urges that when people are looking forward to the Lord's table they should prepare themselves for that event. The holy supper is always a crisis in a man's life. A man is either doing it with intelligence and devotion, or with low motives and selfish impulses. If the latter, then he is dishonoring the body and blood of the Lord, and for that he must expect to suffer. In fact, Paul says, some of them had already suffered. What he alludes to is obscure to us, though it must have been quite plain to them (30).

3. The Lord's Supper has, alas! become the subject of many angry disputes which have split his church—the body of Christ—into fragments. The disaster is terrible. The dishonor to him is extreme. And yet it is true that it still delivers through all our misunderstandings with one another the message of his love and the redeeming mercy of God.

Let us pray earnestly that all believers may some day meet at his table in mutual respect and love!

Saturday, 9th. 1 Corinthians 12. 1–3

1. Paul now passes to another important subject about which the Corinthians in their letters to him had made inquiry. On that question too there had been much discussion and the formation of rival groups among them. It concerned certain phenomena, called spiritual manifestations, which occurred at that earliest stage of the church's life, which soon disappeared and which nowadays we can only dimly understand. Paul is going to give them some interpretation of the facts which will tend to prevent further divisions of opinion among them.

2. First of all he reminds them of that dismal past from which the gospel had delivered them. They were then in the habit of worshiping dumb idols. The idols could neither hear nor speak. They could give no inspiration, no guidance, no power, and yet their worshipers trooped along to their altars as if they were dragged or driven by some uncontrollable impulse. As they looked back these Corinthian Christians must realize that in that former life and worship no divine truth or light was with them.

3. But now all is changed. They have learned to say "Jesus is Lord." That confession has revolutionized their life. That dark past of futile worship fell immediately away. But what was the source of that confession? There

too some impulse from some source was at work that they should cease to oppose faith in Christ, crying, "Cursed be he!" and should cry, "He is Lord of my life!" The source of that impulse was the Spirit of God. It is he who now rules their hearts, and all the new events in their experience proceed from him.

O Lord, grant us to realize that Jesus is our living Lord, the risen Christ, and that this our faith is the proof that the Spirit of God is in our hearts! Amen.

Sunday, 10th. 1 Corinthians 12. 4–7

1. This is a rich group of verses, even though there is some uncertainty as to the exact reference of some words in it.

The apostle is emphasizing the variety of endowments which appear among the members of the church, and the divine source of those endowments. He refers to gifts (charisms) as distributed among them. "The impression conveyed," says one, "is that these gifts were widely diffused, and that perhaps there were not many Christians at Corinth who were not endowed with at least one of them." But one Spirit is the source of all these gifts.

2. There is also a distribution of "ministrations," or services. It may be that this is only another way of describing the gifts referred to above. No one receives anything merely for himself. Every endowment of the Spirit is to be used by us in the spirit of that Lord who himself came that he might minister to us all. All the endowments of the Son of God were put at the service of men.

3. And, thirdly, the influences which are produced by these endowments are the work of God. They come from his bounty, they are to be used for the good of the whole congregation, "they are talents out of one and the same treasury of love, and must be used for the profit of the one body," the body of Christ himself.

O Lord of the spiritual life, giver of all that all Christians possess, make us to share all that we receive with our brethren! Amen.

Monday, 11th. 1 Corinthians 12. 8–11

1. We may describe the meaning of this passage in the words of Marcus Dods:

"Paul delighted to survey the variety of endowment and faculty which appeared in the church. Wisdom, knowledge, faith, power to work miracles, extraordinary gifts of exhortation or prophecy, and also of speaking in unknown tongues, capacity for managing affairs, and general helpfulness,—these and other gifts were the efflorescence of the new life."

2. "Christian influence is not an external appliance that clips all men after one pattern as trees in an avenue are clipped into one shape, but it is an inward and vital power which causes each to grow according to its individuality, one with the rugged irregularity of the oak, another with the orderly richness of the plane. Variety in unity is said to be the principle of all beauty, and it is this which the divine Spirit in man produces."

3. While some of the forms of the Spirit's working in those first days of the life of the church are not repeated today, yet the same Spirit is present and at work among us still. We lose much for our own joy in life if we do not recognize the proofs of God's presence and the gifts of his Spirit in the lives of our fellow Christians. Wherever he is sincerely loved we can discover the effects of his Spirit.

We thank thee, O Spirit divine, for abundant proofs that the age of spiritual gifts and miracles is not past! Give us faith and insight to discover thy power in our world! Amen.

Tuesday, 12th. 1 Corinthians 12. 12–26

1. The apostle passes on to his famous illustration of the unity of the Christian fellowship drawn from the characteristic facts of our physical organism. It is brilliantly worked out.

First of all he reminds us of the intimate unity in diversity of the members of the church. They are drawn from diverse sources. There are deep racial differences as between Jew and Greek, and social differences as between freeman and slave. But in Christ these all become united in a common life and experience in virtue of a common source of motive and purpose, which is his Spirit.

2. We have learned in modern times to think more deeply of society as in some sense an organism. It is an ancient idea, not unknown to the Greeks and Romans. But it has been much more deliberately and deeply studied in the light of modern democratic ideals and institutions. We now realize that no one can live a full life unless he is living for the good of the whole.

3. Each individual in a nation must give himself to the good of that nation. He must realize that he is like a member of the body. The hand or the eye cannot function except with and for the other members. Neither can one man fulfil his life if he claims all from and gives nothing to the other members of society. Today our eyes are lifted to a most glorious ideal, the community of the world. Are all races necessary to each other and all nations dependent on one another?

Let us pray that all men may learn that no man liveth unto himself, and no nation can live grasping all!

Wednesday, 13th. 1 Corinthians 12. 27–31

1. Says Marcus Dods: "Everyone who is drawn into the fellowship of the body of Christ has something to contribute to its good and to the work it does. He is in connection with that body because the Spirit of Christ has possessed and assimilated him to it, and that Spirit energizes in him." Therefore the apostle insists that everyone should realize that he is a member of a living body, and that is the body of Christ. Each member has his place, his function, his value for the whole body.

2. Then he names some of these offices and some of these functions. It is interesting to compare the list which he gives here with similar lists in earlier verses of this chapter, 8–10 and 28, and in Romans 12. 6–8 and Ephesians 4. 11. From this variety two things are evident. The first, that there was as yet no fixed arrangement in the various churches which he founded. He organized each local group in the light of its own environment and the qualities of its membership.

3. The second is that he had to make the best of quite varied materials. These would differ according to the past experience and personal culture of the available workers. But he is glad to think that there is such variety. Let no one claim more than the Holy Spirit fits him to be and to do! Let humble zeal animate all!

Grant, O Lord, that in our day thy Holy Spirit may raise up and guide many devout men and women to be efficient workers for Christ! Amen.

Thursday, 14th. 1 Corinthians 13. 1–3

1. The apostle is dealing with the

manifold gifts of the divine Spirit and with those rivalries at Corinth. All at once he interrupts the course of his argument with this sublime hymn in praise of love.

I have no doubt that he had composed this hymn in the course of his work among those Ephesians who listened to his teaching in the school of Tyrannus. The subject of love must have been discussed between him and them over and over again, as it was discussed so much by their philosophers from Plato onwards. As he brooded over the nature of love divine as it was revealed in Christ his heart was warmed, his imagination kindled, and his mind rose to the height of this stately and rhythmic utterance, which must stand forever among the greatest pieces in all literature.

2. He begins with negatives, because the Corinthians were so fascinated by the possession of brilliant gifts, such as eloquence, inspired preaching, great learning, even faith that would, as the rabbis said, remove mountains. They simply did not know that a man might dole out great gifts, or even go to a martyr's stake in a frenzy of self-confidence, and yet miss the real thing in life. All these qualities and actions count for nothing unless they spring from a heart of love.

3. Here is the greatest of all gifts that heaven can bestow! A man cannot create it even in his own heart. He may cultivate it or wither it, but he cannot create it. It must descend from the heart of God. He that loveth is born of God. Henry Drummond called it the greatest thing in the world. That is why we may well covet it. It is the only case where covetousness is not a sin, but a virtue.

O Lord, show us the most excellent way of life, the treasure on which our desires must be fixed, even thy love in Christ! In his name. Amen.

Friday, 15th. 1 Corinthians 13. 4–7

1. What is that principle of love of which Paul has said in the first three verses that a man is not worth anything if he has it not? Has he been able to make it real to those keen-minded men at Ephesus who listened with such astonishment when he laid it down that henceforth love must rule the world? Out of those laborious debates arose the vision which took shape in this truly sublime picture of love. Love moves before us more and more distinct in form and wondrous in beauty as he tells both what she is not and what she is. Eight times we hear what love is not, and seven times what love is. And when we know what love cannot be, we know that the opposite is her true behavior and quality.

2. May we not suppose that not once but repeatedly some one would say: "Oh, Paul, that is impossible! You think it is a pretty picture, but it suffers from one defect. It is a mere dream, baseless in fact, foolish as a fancy. No such principle as that ought to be conceived of as we face the hard facts of life. Let us have common sense! Where did you get that far-off vision, that cruel mirage? We Stoics can plan to face the stern realities of life with high ideals and noble spirit. We Epicureans can accept the sparse joys of life and try to multiply them. But this love you talk of, it is nonsense!"

3. Then Paul must have described Jesus. He said, "Why, O men of wisdom, my picture is a portrait! Love exactly like that walked our earth, looked through human eyes and spoke through human lips. Love like that came from the heart of God, endured all things, died in love and rose again, because such love cannot die. It is God!"

O love that wilt not let us go, we thank thee for the fulness of thy power and glory! We pray thee to inhabit our hearts forever. Amen.

Saturday, 16th. 1 Corinthians 13. 8–10

1. Paul returns to the difficult subject of the charisms or gifts of the Spirit. How do they stand in comparison with love? If it is indeed the Holy Spirit that bestows them on members of Christ, and if their possession fits a man or a woman the better to serve the body of Christ, are they not equal in value to this gift of love? Why did he call it "a more excellent way"? He is not content with having set forth the glorious picture of love in words which will outlast all earthly monuments. He must answer with a definite argument.

2. The argument is brief and conclusive. These gifts of the Spirit are bestowed for a temporary use. Some day the gift of tongues will vanish. (As a matter of fact, this gift vanished early from the church's life.) Some day even the knowledge which we have and rightly value and live by will lose its meaning and force. These will all be of the past. But love is immortal. It partakes of the eternally real, and that which cannot die must be more worthy of our ardent desire than that which is doomed to fade away.

3. Moreover prophecy, the proclaiming of truth under a divine inspiration, is only a partial although valuable affair. And this knowledge which we attain and which we cherish so dearly, this insight which God's Spirit gives, is also a matter of broken insights and variable knowledge. But love by its inherent nature has a completeness, a wholeness of meaning, a vital force which must go on expanding forever. Nothing in love can perish. Therefore covet it with thine immortal soul!

O thou who hast patience with our poor knowledge and most weak witness to thy truth, give us that which cannot die and can make all else pure, even love, in Christ! Amen.

Sunday, 17th. 1 Corinthians 13. 11–13

1. To illustrate the partial nature of knowledge even when it is knowledge of the truth Paul uses two illustrations.

First, we are as it were in a school for children. There we do know some things that are absolutely true as a child may know the rudiments ere he can be called a mathematician. And much of our thought about God and his way of salvation has to be gained in symbols and pictures which only in a dim way convey the truth to our reasoning mind, even though they bring it right home to our responsive hearts.

2. Or, he says, we may think of our knowledge of divine truth in another way. If we look through glass we do not see things as clearly as in the open air. And often there is a kind of veil or mist which hides their real form and the full glow of their colors from our eyes. So it is with our knowledge of spiritual knowledge. It is not only elementary as a child's, but it is dim even at that. We live in an atmosphere which obscures the realities of the spiritual universe.

3. Paul's argument reaches its climax in the assertion that love is no solitary fact. It belongs to a sisterhood of values that are all eternal. Faith and hope are as lasting as love. Never shall these hearts of ours cease to possess them. In heaven itself, at the feet of God, faith in him and hope in him will be the attitude of the redeemed. But even there and then above those excel-

lent treasures will shine the peculiar luster of love!

O holy and triune God, grant us this trinity of supreme blessing, that in faith and hope and love we may live before thee now and forevermore! Through Jesus Christ our Lord. Amen.

Monday, 18th. 1 Corinthians 14. 1–13

1. It is evident that for some reason Paul had not carried out at Corinth his usual plan of appointing office-bearers in the young churches which he founded. There must have been something peculiar in the local situation which prevented him from doing so. To that cause it would seem that we owe in large part the long discussions of local affairs which this epistle contains. Here again in Chapter 14 we are brought back to that most confused state of affairs which appeared in the opening paragraphs of the letter. There is much enthusiasm in that church. There is much sincere faith and real spiritual endowment. Men and women alike when they gather for worship are filled with a sense of freedom, of confidence in God, of the presence of Christ, which floods them with joy.

2. But the result is that having no order of service and apparently no officers in charge of the proceedings a state of happy freedom results in scenes of disorder. This arose too often from people desiring personal distinction and praise of men instead of having their minds fixed upon that service of others which love would prompt them to pursue. That service was best performed when they received and exercised the gift of prophesying, by which is meant preaching.

3. For the preacher is one who so speaks that his hearers are built up on a strong faith, are filled with a living hope, and are encouraged and comforted by his words of love (3). Paul wishes his readers early in his argument to have their minds fixed on that as the ideal outcome of all their services of worship.

Let us pray for all our preachers, that they may cherish and fulfil this ideal of their ministry!

Tuesday, 19th. 1 Corinthians 14. 14–25

1. The apostle deals at great length with the strange phenomenon known as speaking with tongues. This was accepted as a gift of the Spirit. It consisted in the utterance of unintelligible sounds which neither the worshiper himself nor his audience could understand. Nor, if any one professed to interpret these sounds, was there any test of his accuracy. Sometimes they consisted of quiet mutterings, sometimes of loud shoutings. Apparently a man could prevent himself from making these sounds, but if he gave way he could not control them.

2. History records that these "tongues" have been heard at other times, though at long intervals. They have arisen in periods of intense religious ecstasy, and are undoubtedly a form of abnormal nervous excitement. One wonders whether even Paul really thought of them as gifts of the Holy Spirit since he speaks of them in so disparaging a tone and would rather have the meetings of the church undisturbed by them.

3. He argues against them, as if people could cultivate them or could abolish them. They are harmful, first, because they are irrational; second, because they cannot attract the fellowship of others who can't say "Amen" to what they can't understand. And then he reminds them that he knows that ecstasy more than any of them. But in church he represses it, that he may only speak what all can understand.

O Lord, grant that thy people may have the best and true gifts of thy Spirit! In Christ's name. Amen.

Wednesday, 20th. 1 Corinthians 14. 26–38

1. Let us once more use the wise words of Marcus Dods for our meditation!

Paul lays down two principles as their guides in public worship. "First, let everything be done decently and in order! . . . Above all things, says Paul, conduct your meetings in a seemly fashion. . . . I do not prescribe any particular forms you must observe, nor any special order you must follow in your services. . . . Your services must vary both in form and in substance from week to week, but in all this freedom and variety spontaneity must not run into obtrusiveness, and variety must be saved from disorder."

2. Second, "let all things be done unto edifying! Let each use his gift for the good of the congregation! . . . If extempore prayer is found inspiring, use it! If the old liturgy of the synagogue is preferred, retain its service! If both have advantages, employ both! Judge your methods by their bearing on the spiritual life of your members! Make no boast of your esthetic worship, your irreproachable liturgy, your melting music, if these things do not result in a more loyal service of Christ!"

3. While avoiding the selfish desire of the Corinthians, who hoped for spiritual gifts for their own glory, let us be sure that we do not suffer from "torpid indifference and lack of expectation! Certainly every one who attaches himself to Christ ought to indulge in great expectations. All grace is attainable. Nothing but unbelief shuts us out."

O thou fountain of all holy love, grant unto thy church in all its assemblies to be moved only by that same holy and humble love! Through Jesus Christ. Amen.

Thursday, 21st. 1 Corinthians 15. 1, 2

1. We have seen throughout this epistle how the apostle dealt with practical problems which had arisen among the Christians at Corinth. He now passes to the height of a great doctrinal discussion, with the result that we have before us one of the most vital chapters in the whole of the New Testament. It is concerned with the fact of the resurrection of Christ, the relation of that event to our prospect of life after death as individuals, and third, with certain problems which will arise in thoughtful minds as to the nature of the resurrection life.

2. He is going to state once more the heart and essence of the gospel which he had proclaimed when they first knew and heard him. The good news, supremely good, than which no human mind can conceive of any message to the world more full of truth and joy and life. They received the glad message from God through Paul, and today they are in his church and in the process of being saved because or in so far as they hold on with all their might to the substance of that gospel.

3. Paul seems to be at times afraid lest their grasp is relaxing. Some of the subjects of difficulty which he has dealt with in preceding chapters could hardly have taken such serious form if they had kept a strong grip on the central truths of the gospel. There are people today who do not realize that the foundation doctrines of the gospel have profound influence upon the life of the church and the moral character of its members.

O thou Lord of life and truth, grant us such knowledge of the doctrines of Christianity that our life shall be transformed! In Christ's name. Amen.

Friday, 22nd. 1 Corinthians 15. 3–11

1. Let us remember that this most important passage was written down years before the stories of the resurrection were written down as we have them in the four Gospels. This is the oldest written evidence which exists for the rising of Christ from the dead. The apostle summarizes the essential features of the good news, which had once been good news to him. He had received it even as now he was passing it on to others. He does not name the source from which he derived it. But the story of Acts and his own letters (Ephesians 9; Galatians 1 to 2. 9) prove that he heard the gospel from the earliest preachers in Jerusalem, and that their witness was confirmed to him by Christ himself.

2. Only ignorant people would suggest that a mind like that of Paul would accept easily any assertion that a man who had been crucified and had been buried had also been raised from the dead. The apostle here recites the facts of death and burial with a vivid sense that they seem to make impossible the idea that Christ is now living at Corinth and in his own soul as he writes this letter in Ephesus.

3. Paul was no credulous fool. He faced the stark facts and demanded full, complete evidence that Christ had been seen and recognized and interviewed after his burial for two days. Even after Christ had been seen by himself, like a brave and sane man he went and collected the evidence that Christ had been seen by others. He must have known more than he reports here. But it is enough. This paragraph is a rock which cannot be shaken, and on its truth we rest our faith.

O God of death and life, we praise thee for the resurrection of Christ, which has given endless hope to us all! Amen.

Saturday, 23rd. 1 Corinthians 15. 12–19

1. Some of the Corinthian Christians seem to have denied that there is a resurrection of the dead. They probably believed that the soul is immortal, but that it survives without a physical frame of any kind. So believed many Greeks. It is possible that they did believe that Christ had been raised from the dead as a supreme exception. It is a confused situation, and Paul proceeds to deal with it kindly, but firmly and frankly. He has already reminded them of the gospel he had already preached, and the overwhelming evidence for the actual physical resurrection of the Lord Jesus Christ.

2. On that basis he proceeds to deal with their scepticism as to their own resurrection. Do they not see that if they say, on purely philosophical grounds, that no such thing as resurrection is admissible, it follows that Christ has not risen and that Paul's preaching had no basis in fact? And he shrinks from the thought that he should be building his life on a lie, persuading people that God had done this great and awful thing, which he did not do if resurrection is a false notion.

3. And what poor wretches we Christians are if this great hope is false! If Christ's own words about his rising from the dead were false, if the witness of the apostles was baseless, if this faith that has spread hope over all the earth is a mirage and bound to vanish from human hearts, then we are indeed in a miserable case, victims of a glorious dream and a dismal day of human despair!

We praise thee, O God of truth and grace, that thou hast given us the assurance that because Christ was raised from the dead death has no more power over us! Amen.

Sunday, 24th. 1 Corinthians 15. 20–28

1. The apostle breaks away from argument into a triumphant outburst of faith and joy. "No, no!" he says, "Christ, our living Christ, has been raised from the dead! He is the first who has been raised from the generations who sleep to that life over which death can have no power." He knows that this is an astounding miracle, but he hurries on to justify his faith, not only because the historical evidence is complete (3–8), but because Christ stands in a supreme relation to all history.

2. The apostle seems to accept the stories in Genesis literally, and then interprets their central feature. When Adam sinned and came under the punishment of death he brought death upon the race of which he was the founder. So is it, he says, with Christ. He is the founder of a race of immortals. Because he has conquered death, all who are united with him, all who belong to him, shall share his victory. That is the meaning of his resurrection. You Corinthian believers must believe that you share his resurrection life instead of the death which hitherto has reigned over the world.

3. But a day of universal and supreme glory is coming. Paul does not know the date. He only knows that the destiny of our world is under Christ. He is the moral ruler of all realms, visible and invisible. But his directorship, derived from God, must at last bring all things under himself, and therefore under his Father. God shall be all in all. The Father will be father to his eternal Son and father to all the host of human sons who belong to Christ.

O Lord of the future, we pray that we may live in thy fellowship, having our thoughts and desires upon that day when in Christ thou art Lord of all! In his name. Amen.

Monday, 25th. 1 Corinthians 15. 29–34

1. No one knows what custom is referred to in verse 29. It may have been local and quite temporary, for in even early times this verse was confessed to be a mystery. Whatever the kind of baptism here referred to as "for the dead," Paul argues that the Corinthians who practised it could not do so if they did not believe in the resurrection. For Christian baptism, not only because it is in Christ's name, but because of its symbolic action (Romans 6. 3–11), rests upon faith in the resurrection. It means that God pledges himself in that rite to raise us from the dead in Christ the risen Lord of life.

2. There is a thrilling personal argument in verses 30–32. Paul once more appeals to common sense. Would he be living as he does if he did not know that the risen Lord Jesus Christ is in possession of his personality? Would he face death daily as he does ("I swear by my pride in you,") if he had not examined this faith to its roots? Nay, he would fling himself into another kind of life, the life of the Epicureans, who because there is no resurrection say:

"Well, let us enjoy our senses today! Death is at the door."

3. Evidently some Christians at Corinth had been influenced by pagan intimacies. Paul does not say they should have no friends outside the church, but

he warns them that there is a danger to character if they make idolatrous unbelievers their warm friends. And any way, their unfaith arises from deliberately ignoring the power of God. If God is God, surely he can raise the dead. And he has done it once in Christ, and in him he did it for us all!

O God, thou living and almighty One, fill thy whole church and all its ministers with a mighty faith in thy redeeming power in Christ! In his name. Amen.

Tuesday, 26th. 1 Corinthians 15. 35–41

1. The apostle hears some one asking what might seem a clever question. They had all seen bodies buried or consumed on a funeral pyre. They knew that when men die the body disappears into soil in a grave or ashes in an urn. If that person is raised from the dead, where does he get his new body? Lots of people even in our day are staggered by that problem, and we must try to answer them with the sublime and beautiful answer of the apostle. For he has thought the matter through, and it all seems so clear to him that he actually thinks that the question is for a Christian man a foolish question.

2. He appeals to what they see every springtime. When seed is sown each grain goes into a little grave and is there broken down; but behold, in a few weeks it has come out of its grave in a new form! Each seed produces its own kind of plant and its own kind of grain. If God can do that under your eyes, why not the other? Or think of the variety of bodies in the animal world of land and water! God does that. How varied and illimitable is his power!

3. Or again, look out upon the heavens by night and by day! They are all (so to speak) "bodies," and it is our "bodies" that we are thinking of. Look at their variety in the sky and on the earth, at the splendor of the sun and the splendor of every star in its own degree! God did it all. His mind is the source of that vast and varied magnificence. Do you think him unable to give a resurrection body? O foolish one!

O thou all-wise, creator of all beauty and all glory, grant us eyes to see thy glory and faith to rest in thy promises concerning our future! In Christ's name. Amen.

Wednesday, 27th. 1 Corinthians 15. 42–49

1. In these verses St. Paul rises to a vision, or a philosophy, surpassing anything that ever had been written on the mysterious connection between the human life of this world and the same life in the world to come. He says that God has planted our being in this world. Our present existence on the earth is like that of the seed as it is put into the soil. We have now a body which is the home and organ of the soul (or psyche). It is an "animate" body. As such it is liable to death and dishonor and weakness.

2. But this self will not perish with the perishing of its earthly or natural or psychic organism. There is another principle at work in us, namely, the spiritual. We shall by virtue of that force in us be raised with a body or organism of another kind, immortal, glorious, most powerful. Our whole history will have been the history of two bodies: the one of this animal world, our inheritance from Adam; the other of that spiritual world derived from the heavenly One.

3. There is our destiny! Do not be smothered by your doubts whether God will or can give us a resurrection life! That is the divine plan as it is revealed in the person of Christ. In him the mighty energy of the creative God was manifested when he changed the body of his earthy life into the body of his glory.

We are heirs of all that. Therefore let us pray for grace to live in the strength and joy of that faith!

Thursday, 28th. 1 Corinthians 15. 50–58

1. The apostle has asserted that there is a spiritual body which is to become ours when this present psychical body is dissolved in what we call death. That spiritual body will be like unto the body of the risen Christ, whom he calls the heavenly One. As a matter of fact (50), the kingdom of God being eternal, it cannot be possessed by that which perishes. A perishable thing has no permament place in it. Only that which is immortal can inherit the divine. And the resurrection of Christ is the pledge of our resurrection and the revelation of its nature.

2. Then he passes to an apocalyptic vision, which like all of its kind sees supernatural transactions in terms that must be imperfect and vast events in a moment of time. He sees the end of time and of this world. He sees the dead in their radiant spiritual bodies sharing in the victory of Christ. He sees those who are alive on the earth transmuted from the physical to the spiritual body, "according to the working of the strength of his might which he wrought in Christ when he raised him from the dead" (Ephesians 1. 19, 20).

3. Who would not join the apostle in his final outburst of triumph over man's last fell enemy and of praise to the living God, fountain of that glorious life, who gave to humanity the resurrection life in our Lord Jesus Christ?

Almighty God, grant us power to hold our faith steadfast, and to abound in the service of Christ, since our hope and service cannot be in vain! In his name. Amen.

Friday, 29th. 1 Corinthians 16. 1–12

1. From those last words of the great 15th chapter the apostle passes suddenly to his own abounding work in the Lord. This whole concluding chapter is occupied with a number of miscellaneous statements on matters of practical importance.

The first of these is the collection for the starving Jews at Jerusalem. Jews always cared for their own poor, but the Jewish Christians, suffering in their homeland from the widespread famine, would probably be ignored by the authorities, who hated them and only tolerated their presence in Jerusalem. It was vital, therefore, that the Gentile Christians in the Greek cities of Macedonia and Achaia should come to the aid of their brethren in Christ who were in distress.

2. "Still more was it to be wished that Christians at Corinth, where the apostle's work was regarded with suspicion and dislike by the Jewish party, should send liberal help to Christians at Jerusalem where the suspicion and dislike originated. This would prove two things: that his apostolic authority was effective in a Gentile church, and that he had loyal affection for the church at Jerusalem."

3. Paul expects Timothy and Apollos to visit Corinth before he can do so. For at Ephesus an opportunity has opened up for preaching the gospel which he cannot neglect. Of course, the opposition is intense and dangerous, but he can't afford to think of himself. He must face the risks because of the glorious opening that has come to reach people whom he has not hitherto been able to get at.

Let us pray that the church of Christ may ever lead the world in generous giving as well as zeal of the gospel, and break through every open door in the world of need!

Saturday, 30th. 1 Corinthians 16. 12–24

1. We recall that some people at Corinth set their admiration upon Apollos (1 Corinthians 1.12; 3. 4–6). Paul discussed the matter in a noble and impersonal manner. Here he shows that he is in such relations of affection and confidence with Apollos that there can be no jealousy between them. The Corinthians wanted Apollos to visit them, and Paul has been urging him to do so, but Apollos has reasons of his own for not making that visit in the meantime.

2. In two powerful verses Paul concentrates his charge to the Corinthians. First he sees them as if waiting to be attacked, and "Watch, stand fast in the faith!" he says. For the faith is itself a powerful fortress in which they can stand secure. But when the attack is on they must "play the man" and prove themselves mighty fighters for their beleaguered faith. But if they are to hold the fort there must be unity and love among themselves. At a later date the capture of Jerusalem was made more easy and more horrible by the incessant quarrels and rivalries among the defenders. We see the weakness of China today due to the same calamity, inward dissension. When Christians are "in love" (that is what he says,) toward one another the defence of the fortress of faith is absolutely secure. For who can destroy the life that is filled with love? It has all the might of the living God.

3. The words of verse 22 are a great surprise, and a perplexity. In verse 21 he has seized the pen which probably Sosthenes (1 Corinthians 1.1) has been using as Paul dictated the letter, and has appended his signature. Verses 23, 24 are what we would expect at the close, the last breathing of his great love for Christ and Christ's people, and "Maranatha," "O Lord, come!" is the yearning cry of his inmost soul. But why utter that "Anathema," that "curse," upon anyone who rejects Christ? And yet, as Marcus Dods says, "If we do not love the Lord Jesus, what good thing can we love?"

We thank thee, O divine Spirit, that thou didst inspire thy holy apostle Paul to write this letter to the Corinthians, and that across the centuries its messages nourish our faith and love today! Praise to the name of Christ! Amen.

OUR BOOK TABLE

FOR THE PRICE OF ONE TICKET TO AN EPHEMERAL ENTERTAINMENT YOU CAN SECURE A BOOK THAT WILL GIVE STRENGTH AND LEISURE TO YOUR MIND ALL YOUR LIFE.—WILLIAM LYON PHELPS

Perfectionism

Do all respectable ethical theories or movements emphasize perfectionism? What is it to be "perfect?" Is it simply negative holiness, or positive wholeness, or both? What is the relation of the special form of perfectionism to a doctrine of free will?

Light is thrown on these questions by a series of seven learned papers by the late Professor Benjamin B. Warfield of Princeton Theological Seminary, now gathered into a formidable volume by an editorial committee charged with the task of preparing various articles that he left for publication in permanent form. The book treats of Albrecht Ritschl (termed the "Rationalist") and his Doctrine of Christian Perfection (Article I), and also of Ritschl "the Perfectionist" (Article II); then three articles are devoted to the so-called "'Miserable Sinner Christianity' in the Hands of the Rationalists" (considered under three subheads, From Ritschl to Wernle, from Clemen to Pfleiderer, and Windisch and the End), with chapters added on "Die Heiligungsbewegung" (Sanctification Movement) and the German Higher Life Movement in its Chief Exponent, namely, Robert Pearsall Smith.

Dr. Warfield brings out the interesting fact that while the historical source from which the main streams of perfectionist doctrine take their origin is the teaching of John Wesley, he did not first introduce that view into Protestantism, for such tendencies appear all along the courses of two fundamental streams of thought, Mysticism and Pelagianism. "Wherever mysticism intrudes it carries a tendency to perfectionism with it. . . . Wherever, again, men lapse into an essentially Pelagian mode of thinking concerning the endowments of human nature and the conditions of human action, a perfectionism similar to that taught by Pelagius himself tends to repeat itself." (The Pelagians were a group of heretics who held, among other things, that the human will, even unaided by divine grace, is capable of spiritual good.)

History, says Dr. Warfield, verifies the correlation of perfectionism and libertarianism,—which explains the origin of Wesleyan perfectionism.

While the discussion in this book chiefly relates to German theologies and movements, references are also made, particularly in the concluding chapter, to English strains, as in the Keswick movement. The "Sanctification Movement" in Germany took its color largely from one man, Theodor Jellinghaus, who received his "Higher Life" doctrine from Robert P. Smith, and it was furthered greatly in connection with the "Fellowship" (lay) groups in Germany, compactly organized and distinctly evangelical. Many of these Fellowship meetings have been held on vacant lots under the shelter of great tents, a kind of Feast of Tabernacles.

Attention is arrested, in this volume, particularly to the statement that Smith's remarkable agitation in the interest of the higher life, in 1874–1875 in England, was "embroidered on the surface (so to speak) of Moody and Sankey's great revival movement, and owed not a little of its immense effect to the waves of religious awakening set in motion by this greater and stronger movement." A German writer, P. Kahlenbeck, after referring to the Moody and Sankey meetings, says:

"About the same time with the news of their results there came another revivalist-preacher across the ocean to Germany, Pearsall Smith, who addressed himself, however, more to those who were already believers, seeking to lead them to complete consecration to the Lord, and thus to sinlessness."

Dr. Warfield possessed special advantages of brains and means for the study and explication of historic theology, and has left behind him, in this volume, a record that should both warn religious people against fanatical ex-

cesses, and inspire them to a more ardent effort to become Godlike, even as their Father in heaven is perfect.—Charles A. S. Dwight.

PERFECTIONISM, VOLUME I, by Benjamin Breckinridge Warfield. Oxford University Press, New York. 399 pages. $7.

Karl Barth

It is not given to every man to have an "ism" named after him. One of these illustriously tagged men is Karl Barth, who is one of the outstanding thinkers in German theological circles at the present day, though few people seem to understand for what he is standing. Some of the reviewers of Barthianism take a good deal of space telling what they do not know about it.

With a view to making an "upclearing" in this field Wilhelm Pauck, professor in the Chicago Theological Seminary and a former pupil of Barth, has written an able book which in a subtitle raises the question as to whether the latter is the prophet of a new Christianity. Perhaps it is time to get up a society for the understanding of Barth, as a kind of theological Browning.

With Barthianism (to take our departure from some point or other,) we find associated the word crisis. We seem to be now in the middle of a mix-up with science and a number of other things, and there are hands that itch to put themselves forth to steady the ark.

Professor Pauck's book begins with discussing the problems of the modern church. The question then is raised, Can or will Barth aid us? It is frankly admitted that in general Barth and his followers (for he has quite a number,) claim to stand outside fundamentalism, or even a broadly evangelical orthodoxy, and—which makes us chuckle!—"beyond" modernism.

The son of a professor in the University of Bern, and the so-called "prophet of the new orthodoxy," he was greatly influenced in his earlier years by the Ritschlian Wilhelm Herrmann, from whom, however, he came somewhat to differ, as Aristotle did from Plato.

Barth considers that the God-idea of religion cannot be something that we have projected from ourselves, but is only the reflection of a fact which has been created in us. For him the gospel is centered around two ideas,—the eternal worth of the soul and the kingdom of God. The crisis of the World War, when men's opinions and ideals fell into the pit, drove Barth and his associates into reading the Bible in a new way, and that era of disillusionment (which still continues,) compelled them to reorient themselves theologically as well as socially. The War-death of all human aspirations, of all "civilized" nations, drove them to reconsider the meaning of the death of Jesus, and Jesus is the Christ.

Now for some characteristic Barthianisms!

"As such he is God's contingency in the light of his existentiality. Therefore, we contrast to all believing and unbelieving Historism and Psychologism the skandalon of an eternal revelation in Jesus. . . . It is exactly in Jesus that God's love cuts through all historical and psychological indirectnesses and mediacies. It is not bound to this and that, there and here. . . . God's own Son stands where the roads cross each other, and nowhere else." Jesus Christ "is a historical fact and a universal truth." The Word became flesh, but the flesh itself is not the Word.

So Barth stands not so much for the cognition of God (rationalism) as for the recognition of God, as a vital fact, incarnate in Christ. In the spirit of a modern Mark, Barth rushes on with his "More," "Not yet," "Yonder," "Totally other," and like clarion terms demanding that men think above a sunny, selfish humanism or a superficial, vague modernism. He rediscovers the transcendence of God, too likely to be lost in these days of rumored "finite" deities. He stresses too an infinite, qualitative difference between time and eternity.

Do you want a theological tonic? Go listen—somewhat critically—to Karl Barth!—Charles A. S. Dwight.

KARL BARTH, PROPHET OF A NEW CHRISTIANITY? by Wilhelm Pauck. Harper and Brothers, New York. 228 pages. $2.

A Positive Apologetic

To one who has grown weary of the tantalizing over-caution and unlimited reservation of the accepted mode of academic asseveration, this book is most refreshing. In it a scholar who knows whereof he speaks as to New Testament criticism, theology and church history, speaks as one who knows. For instance, "In point of fact, students who are able to keep their sense of proportion and have any appreciation of literary quality will marvel at the eagerness with which the years 70–100 A. D. have been accepted as the period of the Gospels." And then, "If, as I believe, there is strong reason for believing that Mark was written in Jerusalem before 58 A. D., and possibly earlier, the years 65–69 would be in accordance with the evidence."

Not only is he thus positive as to the date of the Gospels, but also that the author of the Fourth Gospel "may well be the John of Zebedee described in the other Gospels." Another such remark is, "Few instances illustrate better the weakness of literary criticism than an examination of the relationship between John and the synoptists. When this is undertaken in detail it appears at once that the evidence is of the most trifling kind."

But not by any means always is this vigor of assertion in favor of the conservative position. In discussion of questions of New Testament criticism and those of church history he is usually on that side. But when he passes into the field of theology, while he is equally positive, he is decidedly more progressive, or more modern, or perhaps more radical: at any rate, he is less conservative.

He is especially emphatic in his opposition to any form of a substitutionary theory of the atonement. But his discussion is brilliant.

The fineness of his tributes to Augustine, Anselm, Luther and the Reformers shows his genuine tolerance where Christian devotion and lofty living are displayed, giving evidence, as he so strongly declares, of the vitality and genuineness of Christianity, even when erroneously interpreted.

Especially illuminating is his masterly review of the history of the doctrine of the person of Christ.

Whether we agree with his theology or not, most believers in the evangelical faith will be sincerely grateful for the notable contribution to modern Christian apologetic which this book, containing the Alexander Robertson Lectures at the University of Glasgow 1931, brings. Your reviewer has seen none that seems to approach it in power and excellence.

The author's qualifications for writing an apologetical work are not confined to the mastery of three fields of theological investigation. That he has the other essential is witnessed by the following

(he is speaking of the death of Christ):

"We do not know the cost, but those of us who have passed beyond death and in doing so have ceased to depend upon any earthly support, know something of the freedom and fellowship to which men are thereby admitted. When the cherished possessions and interests of this world have been given up, when the ties of bodily affection and kinship have been cut, when we are face to face with the end of your life here, and only God in Christ stands sure, then the path of parting becomes the discovery of a 'better country.'"—W. O. Shewmaker.

JESUS AND THE GOSPEL OF LOVE, by Charles E. Raven. Henry Holt and Co., New York. 451 pages. $3.

The Puritan Mind

This is a remarkable and fascinating book. For anyone interested in the growth and development of American theology, the rise of various denominations, and the gradual unfolding of our social and political ideals Prof. Schneider's volume should act as an illuminating and helpful guide. In its pages the old Puritans live, and musty theological arguments are shorn of their seeming triviality and shown to be of immense importance not only in the development of American church life, but in their influence upon practical problems of social and political adjustment.

The book is delightful not only because of its rich and varied content, but for the spirit in which it is written. So much of what we hear about the Puritans is either bitter denunciation or worshipful adoration. Prof. Schneider does not attempt to condemn or condone. He puts down as honestly and fairly as he can the thought of the great intellectual leaders of early New England without any personal comment. As a result one can see these dim figures emerge clearly and understand them as one never could when they are seen only through partisan eyes.

Prof. Schneider begins by carefully describing the ideal which the early Puritans strove to realize. We have often heard that they stood for religious tolerance. But this is not so. It is true that they came to America so that they might be free to worship in their own way, but it must be their own way. Anyone who disagreed with them was punished severely, in some cases with death. Nor did they believe in a separation of the church and state. They were certain that the most desirable state of affairs could never be realized until the civil authority was in the hands of the most godly men in the community. Thus it came about that only those who were church members were allowed to participate in the decisions of matters of social and political policy. Their dream was to make a reality of Augustine's City of God in this alien and virgin country. In order to be sure that only the elect would exercise the right of speaking on affairs of state it was required that only church members could be eligible. And as a further obstacle to the ungodly, in order to become a member and partake of communion one must make public confession of the signs which convinced him that he was one of the elect of God. So strenuous was this ordeal that many preferred not to undergo it, and as a consequence, while most of the members of the new colony attended church, only a small portion were members thereof.

However, this was the ideal. In actuality there was opposition to the Holy Commonwealth from the beginning. The rest of the book tells the story of the growth of a more liberal policy of church membership and a gradual divorce of the church from political matters. A number of great names were influential in this transition, and such individuals as Cotton Mather, Roger Williams, Anne Hutchinson, Stoddard, Jonathan Edwards, Chauncy, and Samuel Johnson are treated with sympathy and understanding.

One of the most attractive features of the book lies in the fact that Prof. Schneider quotes directly and extensively from the individual he wishes to introduce to us. In this way we are sure we know the Puritans directly, and not at second hand. It is largely through this policy of extended quotation that the book achieves its atmosphere of fairness and intimacy. Nowhere else can one get in so short a space so complete and accurate and adequate an account of the men who played such an important rôle in the early shaping of our country.—Ross E. Hoople.

THE PURITAN MIND, by Herbert W. Schneider. Henry Holt & Co., New York. 301 pages.

The Bible and Modern Research

There may not be so much variety and sensationalism in supporting conservative views of the Bible as in rationalistic speculations undermining it, but it is possible for conservative data and arguments to be restated in the current vocabulary and brought up to date on new facts. This is effectively done in a new volume that reaches us from London.

The author is an M.D., lecturer on Physiology in the University of Bristol (England) and examiner and Hunterian professor in the Royal College of Surgeons. More learned laymen in England like Dr. Rendle Short than in America give earnest thought to Christian evidences and Bible study. His book is the work of a trained mind.

"The Return of Science to God" is his opening chapter. Genesis and geology, the problem of man's origin, archeology and the Bible, the literary problem of the Pentateuch, and "Can We Trust the Gospels?" are among Biblical problems discussed. His plan is to set forth critical and rationalistic theories, objections and difficulties, then to face them with facts. His findings give weighty support to conservative views.

Chapter 6 is "We Must Decide in Some Way about Jesus Christ," his existence, his life and character, his wisdom and knowledge, his miraculous power. Here again he speaks in no uncertain terms. Chapters follow on "Why Did Christ Die?" "The Expected King," the evidence for the resurrection, the birth at Bethlehem.

"The Bible as the Word of God" and "Moral Difficulties of the Old Testament" explore anew these crucial questions. "Modern Psychology and the Christian Faith" is a frank frontal attack upon a more or less unreal problem. Quoting Professor Jessop, professor of Philosophy and Psychology in University College, Hull, "The common argument . . . would have some cogency only if psychology were a developed science with a considerable body of unambiguous, demonstrable and generally approved results. It is nothing of the kind, is not remotely comparable with physics and chemistry, or even with biology. . . . The science of mental phenomena, though long born, is still infantile. . . . There is no actual 'psychology,' and until there is only one it is comical to settle a question by the solemn statement, 'Psychology says . . .'"

The author's personal Christian beliefs appear in the closing chapter, "What Does It Mean to Be a Chris-

tian?" It is a straightforward, understandable declaration which would do great good if distributed in pamphlet form among students.

THE BIBLE and MODERN RESEARCH, by A. Rendle Short. Marshall, Morgan and Scott, London. 254 pages. 6/– net.

Of Biblical Interest

ACTS OF THE APOSTLES (THE): INTRODUCTION AND NOTES, by W. Graham Scroggie. Harper & Brothers, New York. 187 pages. $1.25.

Of course Dr. Scroggie upholds the authorship of Luke, in 63 A.D. His analysis is in three main divisions: the Jewish period, 1 to 8. 4; the Transition period, 8. 5 to 12; the Gentile period, 13 to 28. The whole Introduction is a valuable brief on the book.

The Notes follow the plan of the previous volumes in this series: a short section of the text, with title, exposition and "Thought."

BIBLE AND THE CHILD (THE), by G. Campbell Morgan. Fleming H. Revell Co., New York. 48 pages. 35 cents.

Dr. Morgan appears in rather a new field for him in this lecture. Yet it is quite in line with his better known ministry. He asks two questions: Why should we teach the Bible to a child? How should it be done?

The first question he answers by an exposition based on 2 Timothy 3. 15. He finds in this verse "a complete philosophy of religious instruction both as germ and norm": which means, the unchanging principles, but requiring development and application to changing times.

The second question is answered from the standpoint of the teacher, and here he uses Proverbs 22. 6 ("Train up a child . . .") as conveying the truth. This leads to courses designed for primary, junior and intermediate scholars, each offering 39 lessons a year for four years from the Old and New Testaments.

Dr. Morgan is primarily a Bible teacher, and his ideas about a child's relation to the Bible are invaluable.

BIBLE VERSES TO MEMORIZE, selected by Helen Miller Gould Shepard. American Tract Society, New York. 96 pages. 50 cents.

Choice verses and passages from Old and New Testaments, Messianic prophecies foretelling the coming of our Saviour, etc. The subject of the passage is always given, thus: "How to Test Teachers, "Matthew 7. 15–23.

This material has been previously published in several pamphlets that have had large circulation in many languages.

EPISTLE OF PAUL TO THE EPHESIANS (THE): AN EXPOSITION, by Charles R. Erdman. Westminster Press, Philadelphia, Pa. 130 pages. $1.

Dr. Erdman holds that the church of Christ, in its divine origin, its present power for good, and its eternal destiny far surpasses the dignity and significance of any other organization among men, in spite of imperfections. This is the thought that dominates his exposition of Ephesians, which is addressed to the Christian brotherhood and reveals the inexhaustible riches and power of redeeming grace.

GOSPEL ACCORDING TO LUKE (THE), by G. Campbell Morgan. Fleming H. Revell Co., New York. 284 pages. $2.50.

Stenographically reported lectures on the text of Luke taken in small portions. Full of immediate exposition and direct application, conveyed in Dr. Morgan's illuminating style.

This volume is companion to earlier volumes on Matthew, Mark and Acts.

The type is small, so that the amount of matter is much greater than in the usual book of its size.

HELPS TO THE STUDY OF THE BIBLE. Oxford University Press, New York. $3.

This standard reference book, of which we are told over 3,000,000 copies have been distributed, has passed through the hands of numerous editors and scholars, and now appears in a revised and partly rewritten edition. The chief differences are to be found in the attitude taken toward Biblical criticism and in the illustrations.

In the matter of Biblical criticism a large amount of recent speculation is adopted. An extensive Bibliography contains almost no conservative scholarship.

The illustrations number 104, and are a great asset, including representative photos of the most recent finds of archeology. The 12 maps also seem to incorporate the latest knowledge.

The Concordance, Subject Index, and much general information remain about the same as in the former edition.

INTERWOVEN TESTAMENTS (THE), by Hight C. Moore. S. S. Board of Southern Baptist Convention, Nashville, Tenn. 191 pages. 50 cents.

A rather novel idea,—to place old and New Testament portions, taken consecutively, side by side for daily reading throughout a year, and elicit a topic common to each day's portions, and make brief comments thereon. We fear the author met many hard places in this task. To illustrate: For January 1 the topic and title are "Creation and Christ." The portions are Genesis 1 and 2, Matthew 1. For January 2, "Childhood of Man and the Master" seems farfetched for Genesis 3, 4, and 5, and Matthew 2. However, it is one plan for reading through each Testament in a year with spiritual suggestions.

MEN WHO STOOD ALONE: THE HEBREW PROPHETS IN ACTION, by Mary Jenness. Long and Smith, New York. 114 pages. $1.

Fanciful, dramatic write-ups of Hebrew prophets from Elijah to John the Baptist. The Bible furnishes the suggestion of the plot of each chapter. The filling is decidedly modern in idea and language. Open at any page and you read something like this:

"Cheers broke out. King Ahab rose, as a sign that the show was over . . . "

This in the story of Micaiah.

MESSAGE OF THE FOURTH GOSPEL (THE), by Elbert Russell. Cokesbury Press, Nashville, Tenn. 200 pages. $1.50.

A topical study of scholarly and thorough-going scope within the limits imposed. Critical and baffling questions such as that of authorship are not approached. The purpose is declared to be to put into popular and brief form the teaching of the Gospel in the light of the last three decades. This does not mean that radical theories are exploited. The author of the Gospel is regarded as having had a "vital, transforming, redeeming, blessed experience of Christian discipleship," and to have written from that standpoint, so that Dean Russell's conclusions are evangelical and constructive.

He regards the Gospel as the manifestation of the Son of God, and gives this outline analysis:

The growth of faith in Jesus, 1. 19 to 4; 6

The development of unbelief in Jesus and its struggle with belief (at Jerusalem), 5; 7 to 12

The fellowship of faith, 13 to 17

The temporary triumph of unbelief, 18, 19

The triumph of faith, 20

Appendix, 21.

Twelve topics are skilfully treated in separate chapters. "The Ephesian Gospel" sheds much light on its diversified background. Scripture references are assembled and explained on topics such as "The Scriptures and the Signs," "The Life Hereafter and the Comforter," "The Son and the Father." The author makes his points clearly and briefly. His book is evidently the work of a trained and devout firsthand thinker.

MODERN VIEW OF THE OLD TESTAMENT (A), by William G. Shute. Macmillan Co., New York. 151 pages. $1.50.

A forcefully written and well printed book, with marginal subtitles, Chronological Outline, Bibliography and full Index. As for the matter of it, the author presents extreme rationalistic speculations on the Bible documents and data as if they were gospel. His speculative chronology is false to the findings of archeology.

REALITY OF THE RESURRECTION, by G. R. H. Shafto. Fleming H. Revell Co., New York. 100 pages. $1.25.

A careful review and interpretation of the Gospel records of the resurrection of our Lord, which is held to be historically attested. The early teaching of the apostles and of Paul is developed. "The Facts and Their Meaning" closes the study.

SEVEN WORDS FROM THE CROSS (THE), by Frederick David Niedermeyer. Fleming H. Revell Co., New York. 111 pages. $1.

The titles of the seven chapters of this devout and thoughtful series are:

The Divine Intercessor
A Holy Tribunal
A Son Who Remembered
The Undefeated Christ
The Sufferer
The Victor
A Grateful Refuge.

SON OF THUNDER: A STUDY OF THE LIFE AND WORK OF JOHN OF BETHSAIDA, FISHER OF MEN, by J. P. D. Llwyd. Long and Smith, New York. 170 pages. $1.50.

Dean Llwyd of All Saints Cathedral, Halifax, Nova Scotia, holds that the time has come for biographical justice to be done to John the beloved disciple: especially as the thought of today is in many points congenial to that of the mystic John, whose close intimacy with Christ and burning conviction of the eventual victory of the Christian essentials gave him a message for this age of "great achievement and great disenchantment."

The author writes in story style, with flashes of poetic insight and dramatic description. The first 90 pages take John up to a supposed meeting with Paul, in which a subtle character study of the latter is sketched. The rest of the book elaborates John in Ephesus, and discusses his writings. Sentences here and there reveal a wealth of study behind them. It is a decidedly original work.

TRANSPLANTED TRUTHS, OR EXPOSITIONS OF GREAT TEXTS IN THE EPISTLES OF PETER, by Alvah Sabin Hobart. Judson Press, Philadelphia, Pa. 189 pages, with frontispiece. $1.

Eleven expository discussions of outstanding passages in these important but much neglected epistles. Dr. Hobart finds every cardinal doctrine of the Christian life and faith here. His treatment is right to the point, lucidly and readably stated, with devotional and practical application. A believer will enjoy the book.

Dr. Hobart was for 30 years in the pastorate and for 20 years professor of New Testament Interpretation in Crozer Theological Seminary. He therefore writes from a rich personal fund of scholarship and experience.

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Religious History

ETHICAL RELIGION OF ZOROASTER (THE), by Miles Menander Dawson. Macmillan Co., New York. 271 pages. $2.25.

Zoroastrianism is regarded as about the finest type of religion next to the Hebrew and Christian. It is observed chiefly by the Persians and the Parsees of India. Its code of morals is elevated. Its spiritual conception of deity approaches the Hebrew. Four pages of parallel or near-parallel sayings in the Zoroastrian and Hebrew scriptures are to be found in this book.

Zoroaster is the Greek form of the Persian Zarathustra. The Greeks dated him about 6000 years before Christ, but competent critics regard 600–700 B.C. as more accurate. He antedated Buddha, Confucius and Socrates. The Zend Avesta, the sacred canon of the Persians, some 2500 years old, contains fragments thought to be of much greater age.

The plan of this book is to present in 33 chapters all that is found in the Zoroastrian writings on as many topics, with brief explanatory remarks. These are spiritual and ethical topics, for instance, God, the Holy Spirits, The Evil Spirits, Evil is Delusion, the virtues, the rights of fellow men and infidel foes and the sexes and other classes, Departure from this World, and other aspects of the future.

Presumably this volume is unique as a study in comparative religion.

HISTORY OF THE CHRISTIAN PEOPLE, by Henry K. Rowe. Macmillan Co., New York. 534 pages. $4.

A good book for the use of the layman and general reader who cannot hope to enjoy classroom instruction in this important subject. An excellent manual also for those who attend theological seminaries where such instruction is given regularly and in greater detail.

No writer on this theme can fail to give the setting of his story in its background of secular history. Here such setting is adequately given. For the teacher or close student of secular history this book will be a corrective of over-emphasis found in history textbooks, placing needed emphasis on men and ideas which, more than politics and statesmen, blazed the trail for further advances in Christian civilization.

A most valuable feature of the book is the threefold arrangement of Questions, Suggestions for Further Study, and Reading References at the end of each of the 30 chapters.—Frank L. Duley.

RELIGION FOLLOWS THE FRONTIER: A HISTORY OF THE DISCIPLES OF CHRIST, by Winfred Ernest Garrison. Harper and Bros., New York. 317 pages. $2.50.

Dr. Garrison's approach to the history of the Disciples of Christ, which is now the 5th largest Protestant body in the United States, is that it was born and grew on the western frontiers: hence some of its characteristics. He finds its beginnings in a little country church which never had more than 50 members, in the southwest corner of Pennsylvania, where an Irish Presbyterian minister (Thomas Campbell) and his associates adopted a "Declaration and Address" intended to call the whole church back to primitive Christianity. That was in 1809.

The history is interestingly written, and makes easy reading. The facts and statistics are there, but not in tabular form. There is a surprising amount of detail, all tributary to the main story of growth in numbers and influence. Outstanding men and events appear on the stage. Controversies, readjustments, and processes of organization are clearly stated.

Dr. Garrison is himself a Disciple who knows his denomination thoroughly, and he has the ability to give the reader a clear grasp of the subject.

Various Themes

FAMOUS LEADERS OF INDUSTRY—THIRD SERIES: THE LIFE STORIES OF BOYS WHO HAVE SUCCEEDED, by Trentwell M. White. L. C. Page & Co., Boston, Mass. 325 pages, illustrated, decorated cover. $2.

Twenty-five leaders of industry, all American except two Canadians, pass across the stage in this book. Most of the names are known to everybody, and so everybody will be interested to read the sketches of the lives and labors that

set them in prominent places. All the men are worth knowing better.

There is another aspect of this book beside personal biography. These men represented different lines of industry and politics and other activities, so the reader learns about these activities and their development. The variety here is just as great as in the men themselves.

CEASELESS CIRCLE (THE), by John Luke Gehman. Fleming H. Revell Co., New York. 157 pages. $1.50.

"A series of sermon-lectures concerning a certain cyclic tendency strikingly evident in the course of human events and throughout the universe in general" is the subtitle of this book. In other words, everything moves in circles. The author applied this idea in six directions with apparent satisfaction. Thus, Reward for Service: The Ceaseless Circle in Everyday Life, Ecclesiastes 11.1. The others, all the texts being in Ecclesiastes, are—history, 1.9; life, 12.7; the universe, 3.11; God, 9.1; holy ground, 9.11.

Reprint Library

Cokesbury Press, Nashville, Tenn., is issuing a Reprint Library in which nine titles are now listed at a dollar each and nine others at 75 cents. The authors include prominent men like Joseph Fort Newton, William L. Stidger, James Moffatt, Clovis G. Chappell, and the volumes are all of enduring value. As specimens we have received:

THE PEW PREACHES, by William L. Stidger. 251 pages. $1.

THE SERMON ON THE MOUNT, by Clovis G. Chappell. 227 pages. 75 cents.

Something New in Testaments

The Bible Institute Colportage Association of Chicago is selling an attractive new edition of the New Testament at low prices. The type is legible, page size 2¾ by 4⅛ inches, sewed, colored covers, 512 pages. Prices in three bindings are 15 cents, 30 cents and 60 cents, with reduction in quantity.

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Archaeology of Palestine and The Bible (The), by William F. Albright. Fleming H. Revell Co., New York. 233 pages. $2.

Cap and Gown: Some College Verse, selected by R. L. Paget. L. C. Page & Co., Boston, Mass. 388 pages. $2.

Children's Worship Story-Sermons, by Hugh T. Kerr. Revell. 190 pages. $1.50.

Climax of Revelation (The), by Julian S. Sibley. Revell. 175 pages. $1.50.

Communion with God, by Elmore M. McKee. Long & Smith, New York. 198 pages. $1.75.

Cyclopedia of Evangelism, by Charles L. Goodell. Long & Smith. 411 pages. $1.

Discovery of God (The), by James H. Snowden. Macmillan Co., New York. 230 pages. $2.

Edwards, Jonathan, by Arthur C. McGiffert, Jr. Harper & Brothers, New York. 225 pages. $2.50.

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Religious Control of Emotion (The), by Wayne Leys. Long & Smith. 229 pages. $2.

Rhymes of Today and Yesterday, by Mary H. Schmidt. Christopher Publishing House, Boston, Mass. 82 pages. $1.25.

Secret of the Universe (The), by Nathan R. Wood. Revell. 223 pages. $2.

Sunday School in Action (The), by Clarence H. Benson. Bible Institute Colportage Association, Chicago. 327 pages. $1.75.

What Next, by John E. Calfee. Revell. 148 pages. $1.50.

Where to go and What to see, by Harriet C. Magee. Christopher. 100 pages. $1.50.

ALSO RECEIVED

Why Evangelize Israel in This Generation? And How? by David L. Cooper. Bible Research Society, 4417 Bernice Street, Los Angeles, Cal. 16 pages. 5 cents.

This tract sets forth the motives and aims of the society that publishes it: whose method is to produce and distribute literature with the proper Old Testament approach and understanding of the Jewish mind, and thoroughly loyal to our Lord Jesus Christ. W. E. Blackstone is named as an honorary director of the society.

The Theology of Grace. 31 pages. Free.
This is the report of the Theological committee of the World Conference on Faith and Order, prepared for study in view of the next meeting of that body at Lausanne in 1937. It is No. 66 of their publications, and copies may be secured free from the Secretariat, P. O. Box 226, Boston, Mass.

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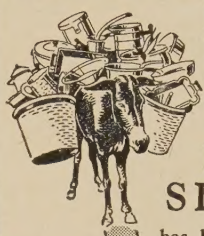

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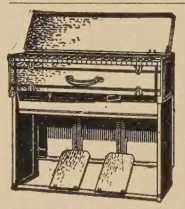

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The Gospel in the Crucifixion, by George E. Guille. Bible Institute Colportage Association, Chicago. 32 pages. 15 cents.
Expositions of the significance of the details of the crucifixion story,—the two Barabbases, the scarlet robe, the crown of thorns, etc.

The Gift of Self, by Phillips E. Osgood. Harper & Brothers, New York. 24 pages. 25 cents.
An allegory by the rector of St. Mark's Church, Minneapolis, to dramatize the needs of the world and the call to self-giving. The Selfish Self and the Shirking Self vanish without helping. A dozen boys and girls, with four other characters, make up the cast.

Is Evolution True? No. 1, How the Creator Has Planned for His Creatures; No. 2, What the Stars, Plants and Atoms Tell Us, by W. Bell Dawson. Marshall, Morgan & Scott, London. Each 15 pages. One penny.
Essays dealing with the latest findings of the scientists and their bearings upon Bible teachings.

The Solitary Throne: Some Religious Beliefs of Mahatma Gandhi in the Light of Christ's Teachings, by Benton Thoburn Badley. G. L. Schanzlin, 804 Belgian Avenue, Baltimore, Md. 68 pages. 25 cents.
Bishop Badley of Bombay exposes Gandhi's Hinduism and depreciation of Christ Jesus by quoting from his sayings or writings and placing over against them the teachings of Christ. A study like this punctures the current ill-placed sentimental attitude toward Gandhi.

Today: A Monthly Publication for Devotional Use. Westminster Press, Philadelphia, Pa. 32 pages, size 6 by 4¼ inches. 5 cents a copy; 60 cents a year.
The April issue is No. 1, Volume 1. A page a day is occupied with a subject title, devotional thoughts on a portion of Scripture, a passage to read, and a closing prayer.
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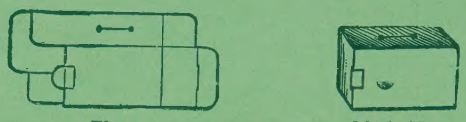

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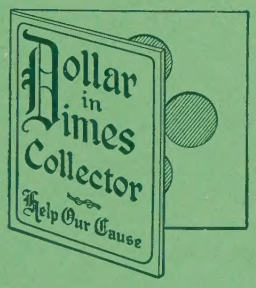

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